## RTPALA THAMMAR AND <br> VOCABULARV R+N: A. FERNJULI

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## Nepali Grammar

\&

## Vocabulary

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THIRD EDITION
Edited by the
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[^0]
## PREFACE TO THE SECOND EDITION.

This "second edition" of my 1887 attempt to reduce to standard rule the Nepali tongue, as spoken at cosmopolitan Darjeeling, is really an entireiy new work.

In preparing it I have had the advantage of elaborate critical notes on the first edition by the most exalted authority in Kathmandu ; in passing it through the press, the invaluable assistance of the Kev. G. P. Pradhan, the highest authority in Darjeeling; and in meeting the expense, the practical patronage of the Government of Bengal, the advance purchaser of an ddequate number of the copies.

In perusing it the student will perhaps allow some of its shortcomings-to be excused by my distance from the printer, and himself to be persuaded to learn the native alphabet at the outset-the language is much easier in its own character than in the ill-fitting Roman-and to procure in due course The Acts of the Apostles in Nepali (Bible House, 23. Chowringhi, Calcutta) and in English (R.V.), as complemental textbooks.

The Vocabulary is not so full as in the first edition, but mar prove of working utility pending its purposed extension and publication in a separate volume.

Linlithgow, Scotland,
A. TURNBULL. Jinuary, 1904.

## PREFACE TO THE THIRD EDITION.

By request, this edition is practically a page for page reproduction of the earlier work with the correction of obvious mistakes.

It may assist the scholar to know that the whole Bible is now available in Nepali. Before his death, Mr. Turnbull, with the help of his and my fellow-worker, the Rev. Ganga Prashad Pradhan, had completed the translation of the New Testament.

A Nepali Dictionary begun on the lines laid down by Mr. Turnbull is now in the press.

The Bible Hodse, London,

$$
\mathrm{M}_{\Delta \mathrm{Y}}, 1923 .
$$



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## NEPALI GRAMMAR.

## NEPALI

by which name we call the Court language and lingua tranca of Nepal * (ne-p $\bar{a} \bar{l}$ ), is no longer Newārī, the language of the Newars (ne-wār), but Gorkhālī $\dagger$ or as the natives themselves call it, Parbate, or Parbatiyā, the language of the Gorkhās, who have ruled the country since 1768 .

It is really a dialect of Hindi, akin to those of Rajputana, very like Kumāonī and Garhwālī, ard spoken "from the Gogari to the Sankhassi River."

It varies more or luss with locality, as all dialects do, but the scope of the present attempt to reduce it to a common standard, or "High Nepāl]" form, only admits of referencs to its Kāthmāṇ̣ū variations, as being the most important. $\ddagger$

[^1]
## THE ALPHABET

is practically that of Sanskrit and Hindi, the "Devanāgari," or " Nāgarì."

In the following table the first column gives the "Devanāgari" letters in their alphabetic order; the second, their "Roman" equivalents: and the third, by the italics, their approximate "English " pronunciation.

The second form of vowel in the first column is the medial, used except at the beginning of a word or syllable.

Blanks in the third column mean that the pronunciation has no example in English.

> Vowels.

| Yowels. |  |  |  |  |
| :---: | :---: | :---: | :---: | :---: |
| 1. | 3 |  | $a$ | undone |
| 2. | श्रा | I | $\bar{a}$ | $a \mathrm{rm} \mathrm{f} a \mathrm{r}$ |
| 3. | E | $f$ | $i$ | eternal seen |
| 4. | ई | 7 | $i$ | edict seize |
| 5. | 3 |  | $u$ | $u$ lema wood |
| 6. | ऊ | a | $\bar{u}$ | voze wooed |
| 7. | F | c | ri | reply treat * |
| 8. | U |  | $e$ | aid main |
| 9. | ऐ |  | ai | aisle mine |
|  | यो | 7 | $o$ | oak no |
|  | कौ |  | au | owl nou |

[^2]
## Gutturals.

| 12. | क | ka | kick |
| :---: | :---: | :---: | :---: |
| 13. | ख | kha | kick him |
| 14. | ग | ga | gag |
| 15. | घ | gha | gag him |
| 16. | ङ | $\tilde{n} a$ | king |
| Palatals. |  |  |  |
| 17. | च | cha | church |
| 18. | б | chha | church him |
| 19. | ज | $j a$ | judge |
|  | क | $z a$ | size |
| 20. |  | jha | judge him |
| 21. | F | $\dot{n} a$ | linch |

## Cerebrals.

| 22. | ट | ta | to treat |
| :---: | :---: | :---: | :---: |
| 23. | ठ | tha | treat him |
| 24. | ड | $d a$ | do dread |
|  | ड़ | $\stackrel{r}{a}$ |  |
| 25. | ढ | dha | dread him |
|  | ¢ | r ha a |  |
|  | (11) | na | rend |

## Dentals.

27. त
28. थ tha

| 29. द् | $d a$ |
| :--- | :---: |
| $30 . ~ ध ~$ | dha |
| $31 . ~ न ~$ | $n a$ |
| Labials. |  |


| 32. प | $p a$ | $p o p$ |  |
| :--- | :--- | :--- | :--- |
| 33. | फ | $p h a$ | pop him |
| फ़ | $p a$ | phase |  |
| 34. | ब | $b a$ | $b r i b e$ |
| 35. | भ | $b h a$ | bribe $h \mathrm{im}$ |
| $36 . ~$ म | $m a$ | member |  |

SEmi-vowels.

| 37. | $y a$ | य | you beyond |
| :--- | :--- | :--- | :--- |
| $38 . ~ ₹ ~$ | ra | rare |  |
| $39 . ~ ल ~$ | $l a$ | loyal |  |
| 40. | व | $w a$ | we berrail |
| व | $v a$ | value |  |

Sibilants.
41. गा
sha
shun ocean

| 42. | ष | sha | shut usher |
| :---: | :---: | :---: | :---: |
| 43. | 8 | $s a$ | sense |
|  |  | Aspirat |  |
| 44. | ह | ha | $h \mathrm{ah}$ |
| 45. | : | $\underline{ }$ | huh |
|  |  | Anusivà |  |
| 46. |  | $\underline{n}$ | mon (French) |

As seen above, each consonant is vocalised by inherent $a$. For instance, क is not merely $k$, but $k a$. To make क $k$, the virām is written below it thus, क् . So तर tara, तर् tar ; कांड़ $k \bar{a} \underline{n} r a$, कांड़् $k \bar{a} \underline{n} r$. But Nepālì writing frequently omits the virām when it ought to appear.

Conjuncts.
When, in the same word, two or even three consonants come together without vowel intervention, written or inherent, they are usually conjoined in one compound of the two or three. छ्त् coming together, with, as the virām shews, no vowel between, make the conjunct च्छ ; च् 更 य, the conjunct च्छ or च्य.
The following is a list of the commonest:-



[^3]
एय गड गठ एड गाज त्व त्त त्य त्प न nya n!̣a n!̣a nda ndha tka tta tha tpa tno त्म त्य च त्व त्स च्य दू है इू tma tya tra twa tsa thya dga dda ddha
द्य टु द्म द्य ह ध्य ध्र ध्व न न्त dbha dna dma dya dwa dhya dhra dhwa nna nia न्थ न्द न्ध न्म न्य न्न न्ह न्क्य प फ ntha nda ndha nma nya nra nha nchha ppa ppha


| ल्व व्व | व्य | व्र | म्न | स्र | मूल |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: |
| lba | wroa | wya | wra | shna shra shla shcina |  |




Remarks on the Alphabet.
The letters are named by adding $k \bar{a} r$ to each: ज्रकार् $a k \bar{a} r$, the letter $a$ '; ककार् kakār, 'the letter ka.'
1-11. The first form of each of the 11 vowels in the table is used only initially at the beginning of words and syllables: अक aka. अक्ञक akaaka, कद $k a-i$. The second form is used in every other position, medially. ; $a$, being inherent in each consonant has no written medial form : क $k a$. The medial forms of the other 10 vowels, when used, are substituted for this inherent unwritten $a$ : का $k \bar{a}$, कि $k i$, को $k \bar{\imath}$, कु $k u$, कू $k \bar{u}$, क्र $k \underset{i}{ }$, के $k e$, के $k a i$, को $k o$, को $k a u$. Notice that $f$ is written before the consonan ${ }_{5}^{2}$ it follows in pronunciation ; . . ${ }^{\text {and }}{ }_{\rho}$, under it; and \%, over it.
It follows that after an immediately preceding vowel, inherent or written, in the same word, it is the first form that must be used : भई bhaī, भाई bhā̄ , पाईई p $\bar{a} \bar{\imath} i$. Distinguish मे bhai (one syllable) from भद् bha-i (two syllables).
following ₹ is written र्; following ह्, हु or उ. following र is written ₹ ; following ₹, हू or ₹ .
12. How the consonants are pronounced is suggested by their classification as Gutturals, etc., and indicated by the examples furnished, but the only safe rule is to get a native pandit, or teacher. The pronunciation of some of them cannot be learned otherwise.
13. ख $k h a$ is just क $k a$ uttered with a forcible expiration. The san.e is the relation of gha to ga, chha to cha, erc.

In writing, Nepālis generally use ष sha for ख, which, however, of course, retains its own proper pronunciation: मुषिया (for सुखिया) mukhiya $\bar{a}$, a chief.'
16. 5. $\tilde{n} \mu$ can be conjoined, as the list of conjuncts hashewn, only with consonants of its own dass-that is. with Gutturals, not with Palatals, etc. The same rule applies to the other nasals Fi $\dot{i} a$ and m n na but not to $\boldsymbol{\pi} n a$, which occurring as it does in the stem of certain verbs, for instance, can be conjoined with chha, a Palatal: जान्बु jānchhu, 'I shall know. For other न exceptions see the list of conjuncts.

20 Note the three ways of writing jha; भ. झ. ऊ
21. न $\dot{n} a$ is sometimes loosely used for य $y a$ - Fाहां $\dot{\imath} \bar{a} h a ̄ \underline{n}$, for याहां $y \bar{a} h \bar{a} \underline{n}$ (more properly यहां yahān), here.'

24, 25. ड rcb and ढ़ ṛha (which are just ड $d a$ and ढ dha, with the diacritical point) have no corresponding sound in English. " [lace the tongue in the same position as for $d a$ and $d h a$. on the roof of the mouth, that is, and then try to pronounce the English $r$ "

27-31. The Dentals. त ta, etc., have no corresponding Einglish sound. The English $t, d$, etc., correspond more nearly to the Nepālī Cerebrals ट ta. ड dua, etc.; though not exactly for in pronouncing the latter the tongue has to strike, not the guma, as for the English $t, d$, etc.. hut the roof of the muluth. For the Dentals त ta, etc., place the tongue against the back of the teeth.
34. ब ba is often written व, which is properly the letter wor.
37. य ya is often written य, and often pronounced $j a \cdot$ यग or युग् yu!g or jug, 'an age.' It is often written for ए $e$ : यक yak, for एक् ek, 'one.'
38. Tra in combination with another consonant, as also with and , must be carefully studied, as exhibited in the list of conjuncts.

When first in a conjunct, it is written as a semi-circle. called reph,' over the consonant following it : मर्ब sarba.
When a medial vowel follows the conjunct, the reph' is "ritten over, or to the right of the vowel: मर्ब $\operatorname{sarb} \overline{\mathbf{z}}$. मर्षो sarbi;
 sarbaun.

When last in a conjunct, it is written in front of the foot of the consonant preceding it: बब sraba, क्रत kraía. Rतो s/ri.

Two exceptions to the 'reph' rule are important. Before य $y a$ and ह $h a, r a$, in conjunction, is usually written, not as 'reph.' but as in the last preceding paragraph: गयो garuo, बान्हे bārhui. In a word, य is not yra, but rya; 気 is not hra, but rha.
40. व $w a$, since, as already seen, it often means ब $b a$, is itself often represented by व ; but it is desirable to reserve this latter form for va.

41, 42. Pronouncing ष sha the lingual contact is slightly further back than for श $\operatorname{sh} a$.

As already said, Nepālis often write ष sha when they mean and say ख kha: षत् shat, for खत् khat. This has resulted in घ, in some words in which it is quite correctly written, being nevertheless pronounced as if it represented ख: बिषय् bishay, 'a matter,' pronounced bikhay; दूष् ish, 'zeal.' pronounced ikh.
43. स $s a$, before त $t a$ and न $n a$, at the beginning of a word, has often an incorrect a rrefixed : अस्तुति astuti, for stuti, 'praise '; चसान asn $\bar{a} n$, for snān, 'bathing.' So before क $k a$ it may have an incorrect $i$ : इस्कुल् iskul, for skul.
45. ;h, called 'visarg,' is rare: चन्नःकरण् antakkaran, 'the heart' (in the moral sense).
46. $\underline{n}$, called 'anusvār,' denotes the nasalization of the preceding vowel, inherent or written. To nasalize an inherent vowel, or ${ }_{v}, \curvearrowleft$, or $e_{e}$, it is written over the vocalised consonant: मं $m a \underline{n}$, ' I '; मुं $m u \underline{n}$; मूं $m \bar{u} \underline{n}$; मृं mring. To nasalize the other vowels, it is placed over, or to the right of them : मां $m \bar{a} \underline{n}$, ' in '; मो mon ; दू in ; दें in ; कंस ansa, • an impression' (copy); अंश ansha, ' a part.' Jts pronunciation is well indicated in the French ' mon.'

Besides its stricter use, it is often substituted for $\tilde{n}, \dot{n}, n$, $n$ and $m$, when these stand first in a conjunct: अंग anga, for सद्र $a \tilde{n} g a$; बंच ancha, for उस्च ancha; अंड anda, for बएड anda; अंद्र $a \underline{n} d a$, for जन्द्र anda ; धंभो $\bar{u} \underline{m} b h o$, for उम्भों $\bar{u} m b h o$, 'up.' In such cases $\ddagger$ is pronunciation is that of the nasal for which it is substituted.

It is gradually displacing ", 'anunāsik,' which is not uncommon in Nepālī works.

Conjuncts will not be found at all difficult, after the simple letters have been mastered.

## Arithmetical Figures



- is also used. like the English period, to mark abbreviation: नि ${ }^{\circ}$ ti., short for निधि tithi, 'day of the mon'th '; $?^{\circ}$, 'lst'; $p^{0}$, '2nd.'
$p$ is also used to mark repetition : घर् $₹$, for घर् घर् ghar ghar, 'houses.'
₹ is used in the same way, after यो shri, 'illustrious,' for instance : त्रो इ, for ग्रो ग्रो ग्रो shri shri shri, 'thrice-illustrious.'
[See further, under Numeral An.ectives.]


## puncituation.

I, called 'chhewa,' may be used at the end of sentences; ॥, 'dabal chhewa,' at the end of paragraphs ; ., 'nukta,' for minor divisions within sentences : बुराईं देखि न जोतो. तर भलाईले बंराईलाइ जोत् । सामोन ॥

In verse, 1 is used at the end of the first line of a couplet, \|f at that of the second.

In native works spaces are not left between words, and no attention is paid to syllabic division at the end of lines. The example given above would run. for instance, बुरांदेंबिनजोतोतर भलाईं लेबुराईलाइूजोत्। कामोन् II

1. Exercise in Transliteration.

The student might cover over the one line when doing the other. The words are for the most part mere arbitrary collocations of letters for the purpose of the exercise. Som of the Roman could be transliterated in more ways than the one chosen
 सार्बां ; and so on.
.. taba jas jasle usko bachan khushī saña sunyera
$१^{\circ}$ तब जस् जस्ले उस्लो बचन् खुपो सड सुन्येर grahan garye tiniharu ḃaptismā bhaye. tyes din 3000 ग्रह्णा गत्चे विनिहरु बप्तिस्मा भये। त्येस् दिन् २००० janāko arkal shiksheharu saña misīye; $h \bar{u} \underline{n} h \bar{u} n \underline{n} \bar{u} \underline{n} h \bar{u} n \underline{n} a:$ जनाको म्यड़कल् शिच्तेहरं सड मिसीये. हूंहंचुंजंज़ . añkacnka.

## अ्सङ゙एंक ॥

2. $\bar{a} r g g h \bar{a} k \bar{a} y ~ d h a r m m \bar{\imath}$ ichichhīīāanjhjhahkkara.

२। क्यार्ग्घाकाफ़्र धम्मों इचिछोईजाअ्सष्क्ऊःकर ॥|
3. $\bar{u} n t t h \bar{u} u d a r h u d h \bar{u}!n u n \bar{u}$ jhījhījh ritrithridanadh.

4. kshamā makāmbhinusambhītipphubcn rin.

8 । च्रमा मकांभौंसम्भौतिप्फ्रबों छट्ञा् ॥
5. eyenrainaileshair"ar bārhaun gardauñna.

牜1 एयेंरेंरलेशेवक़ बाक्रों गर्दैंन ॥
6. 'ıurūnoshausohnaukshaujnakārchitutripaipāi.

ह। रार्ंग्रोषौसोह्रौन्तौज्ञकारिंटुतपैयाइ।।
7. bār haun. $\bar{a} j \dot{n} \bar{a} r u r y o n \underline{n} r h \bar{a} ; k \bar{a} r t i \bar{\imath} s i y x n$.

७। बाह् हों। म्राज्ञाफ्योंका . कार्तोंसियन् ॥
8. bārhābhrātriya tyesmānutpanna janmye.
© बाह्रम्नात्टय व्येस्मांउत्पन्न जन्म्य॥
9. janmā̄ńyyāl samma khrīshta mānchhe.

ह। जन्माउंज्याल् सम्म ग्रोष्ट मान्क्क ॥
10. swapna swapna tyesle chichchyāyera.

१०। खम्न २ त्येस्ले चिच्च्यायेश ॥
1i. lekhye bhakta $\bar{a} t m \bar{a}$ mānyo mānryo.
११ । लेख्ये भव्त क्रात्मा मान्यो मांयो ॥
12. buddhipashchāttāp ishwar strīorhlyepachchhyā.

१२। बुज्घिपस्वात्ताप् ईय्वर् स्तोम्योश्र्ल्येपच््या ॥
The exercise is a little up hill, no doubt, but it is a short-cut to the top; and to love short-cuts, the steeper the better, is good Nepalī!

## II. Exercise in Pronunciation of the Vowfins

[The third line gives the approximate pronunciation in Einglish words.]

| pitāle | ramāhat $l \bar{a} i$ | agambak! $\bar{a}$ | $\bar{a} h i a n$ |
| :--- | :--- | :--- | :--- |
| पिटाले | रमाह्लाइ | अ्यग्बक्टा | क्याइ्त् |

peat ah lay rum ah hut lie a gum buck'tah ah Hun $\bar{a} g o$ ago aher akīsh bikul bo! chīr yeshū कागो अगो बहेर अ्यकाप् विकुल् बोट् चोर् चेश्रू ah go aga a hare a cash be cool boat cheer yea shoe mail rog ik aul bhoy jiwan apabe.
मैल् रोग् इक्ष क्रोल् भोय् जीवन् क्रपबे ॥ mile rogue eke owl 'bhoy' (Irish) jee won up a bay. ARTICLE.
There is no Article in Nepālī : chhoro is 'son,' a son,' or ' the son,' according to the context. When the sense requires or admits of a word for the English article, एक् ek; or एक् जना ek jan $\bar{a}$, or येउटा yeutā. ' one.' or कोई $k u \bar{\imath}$, 'some,' may be used for ' a '; यो $y o$, 'this,' त्यो lyo, 'that,' or चदं chain, ' the...one.' for 'the': yeutā keto, 'a boy'; ti ketāharu, 'the boys.'

## THE NOUN

has two genders: Masculine and Feminine; two numbers: Singular and Plural ; seven cases: Nominative, Accusative. Dative, Agent, Genitive, Locative and Vocative.

All females, and females bnly, are Feminine.
For the Plural, हता haru is, with the after-noted exceptions, added to the Singular. The pronanciation of this affix is peculiar, the har being almost like the Fnglish 'her.' Indeed, it is sometimes written हेत heru.
[For a note on the formation of-mmpound and abstmet nouns, see Exercise VIII. 38.J

## Declension.

Practically all possible changer are shewn in the following example :-

| N. | जोरो | Sing. chhoro | son.. |
| :---: | :---: | :---: | :---: |
| Ac. | Фोरोलाई | chhorolāi | . . son |
| D. | बॉरोलाह | :hhorolài | to son |
| Ag. | बोरोले | chhorole | *by son |
| G. | दोरोको (को. का) | chhoroko ( $k \bar{i}, k \bar{x}$ ) | of son |
| L. | ¢ोरोमां | chhoromān | $\dagger$ in son |
| V. | एकारा | e. chhorā | 0 On |
|  |  | Plu. |  |
| $\therefore$. | बोराहर | chhorāharu | sons. |
| te. | कोराहरलाद | chhorāharulāi | . .sons |
| D. | कोरहरूलाइ | chhorāharulāi | to sons |
| Ag. | कोराहरूल | chhorāharule | *by sons |
| (i. | बोराहरको (को. का) | chhrrāharuko ( $k \bar{i}, k \bar{a}$ ). | of sons |
| L. |  | chhorāharuman | $\dagger$ ¢in sons |
| V. | ए कोराहह हो | e chhorāharu ho | 0 sons |

Remarks on Declension.
In the above example the final $o$ of the noun is changed to $\bar{a}$ for the V. sing., and throughout the plu., but it is practically only in nouns ending in $o$ that such, or any changes occur. $\ddagger$ All others, as a rule, remain unmodified; and even some nouns ending in o, e.g.:-
डालो dālo, 'a small basket'; ḍālo, 'a basket'; e dāalo, ' O basket'; dā̄loharuko, 'of baskets'
ghorā ,' a horse'; e ghorā, 'O horse'; ghorāharuko,' of horses' chhorì ,'a daughter'; e chhorì,' O daughter'; chhorīharuko.
of daughters.'
phul, 'an egg '; e phul, 'O egg' ; phulharuko, ' of eggs.
The Feminine of some masc. nouns is made, when they end in an unvocalised consonant, by adding $i$; when they end in $\bar{i}$, by changing the $\bar{\imath}$ to $i n \bar{i}$; when they end otherwise, by adding $n \bar{i}$. This lengthening of the word may occasion the shortening of its stem vowel. Examples :-

[^4]दास् $l \bar{a} s$
पापो $p \bar{a} p \bar{i}$
मिन्न mitra
अंगम्बक्ता agambaktā
न्निमेकि kishimeki
शिचे shikshe
भांक्रि jhānkri

| दाभो dāsi | slave |
| :--- | :--- |
| पापिनो pāpini | sinner |
| मिन्नो mitrani | friend |
| ब्यगम्बक्तानो agambaktān̄ | prophet |
| चिमेकिनो kshimekini | neighbour |
| शिचेनो shiksheni | disciple |
| भंक्रेनो jhankreni | diviner |

It will be noticed that the last example is slightly irregular (probably due to the masc. also sometimes ending in e) but it exemplifies the shortening of the stem vowel $\bar{a}$ to $a$.

The fem. final $i$, and, indeed, final $i$ generally, is, as often as not, loosely written $i$.

For emphasis, as a rule, when a word ends in a consonant, $a i$ is added; when a word ends in a vowel, the vowel is changed to $a i$, or nai or $i$ is added: d $\bar{a} s, d \bar{a} s a i$; chhoro, chhorai (or chhoronui) ; pāpā, pāpinai ; mitra, mitranai; -l̄̄i, -lāinai; -le, -lei (or -lenai): -ko (or $-k \bar{i}$ or $-k \bar{a}$ ), -kai; -man, $m \bar{a} \underline{n} i($ or $-m \bar{a} \underline{n} n a i)$; -haru, -harui; tyeso, tyesai. But there are exceptions: yo, yei; tyahān, tihinn; etc. Emphasis may also, however, be secured for a word without changing its normal spelling by merely changing its normal position in the sentence, or by the use of a following word, such as $t \bar{a}$, 'indeed'; po, 'indeed '; chain, 'as for.'

The Accusative, especially of inanimate objects; is usually the same as the Nom. The affix, -lāi, is not used especially if there be also a Dative, expressed or understood, in the same clause : chhorolāi kalam diyo, he gave the son a pen.'

The Dative is used only in the strictly dative sense. 'To 'a place is made by the Loc. : Kamanmman, ' to the tea-garden.'

The Acc. and Dat. affix -lāi may be changed to -kana to indicate respect: राजाकन rājākana, instead of राजालाद rājalāi, - . the king,' 'to the king.'
[The affix $-\bar{a} \bar{a} i$ is to be distinguished from the word $l \bar{a} i$, the conjunctive participle of lāunnu, 'to wear': जुत्ञालाद jultālāi. .'boots'; जुत्ता लाइ jultā lāi, 'wearing boots.']
The Agent case is that of the instrument or cause, translated 'by,' 'with,' 'from,' 'through,' because of,' etc. It is accordingly used as the nominative to active Lransitive verbs: chhorn
$\bar{a} y o$, 'the boy came' ; chhorole garyo, ' the boy did.' It is this important usage that gives it its name. See p. 98.
[The affix -le is to be distinguished from the word $l e$, the regular 2 nd sing. imperative of linnu, 'to take,' and the irregular 2nd sing. imperative of lyāunnu, 'to bring' : chhorole, ' by the boy ': chhoro le, 'take (or bring) the boy.']
The Genitive has three terminations:-ko, used before nouns masc. sing.; -ki, before nouns fem., sing. or plu. ; -k $\bar{a}$, before nouns mase. plu. It is the English Possessive :-

| राजाको बोरोलाइ | rājāko chhorolāi | to the king's |
| :---: | :---: | :---: |
|  | rājākī chhorìlài | daughte |
| राजाकी छोरीहत | rājākī chhoriharu. | ugh |
| राजाका कोराहर | rājākā chhorāh |  |

[The affix -ko is to be distinguished from the word $k o$, the interrogative pronoun, 'who ? ': chhoroko ho, 'it is the son's'; chhoro ko ho, 'who is the son ?' : and from ko meaning 'at all' used in negative sentences layak ko chhaina, ' not at all worthy.' $-k \bar{o}$ and $-k \bar{a}$ are sometimes shortened to $o$ and $\bar{a}$ : जांचi$j \bar{a} n \underline{n} c h o$, for जांच्त्को j $\bar{a} \underline{n} c h k o$, ' of the examination'; स्सकांस्षा ark $\bar{a} \bar{a}$, for खर्कांका $\operatorname{ark} \bar{a} k \bar{a}$, ' of the others. ']
[The form -koni, for -ko, is used interrogatively: इोरोंनि chhorokoni, 'of the boy ?'. -ni may be added to any word in the same way, as an emphasis mark of interrogation : रज्दल्लि कहां更 rājdalni kahān chha, 'where is Rajdal ?' ; गय्यानि garyoni, 'did (he) do (it)?' The affix -koni is to be distinguished from the word koni, ' who knows ?', to which, possibly, it owes its origin, or vice versâ.]

The $G$. of nouns is much used adjectively : gānuko keto, ' the village boy'; kāthko, 'wooden'; sunko, 'golden.'
The Locative means ' in,' 'into,' ' among' (persons, places or things) ; 'on' (places or things); 'to,' 'at' (places). 'On' (persons) is $m_{0} \bar{a} \underline{n} t h i ;$ ' to ' (persons) is thān$i$; 'at' (persons) is $-k \bar{a} \underline{n}$. See under Prepositions, p. 116.
The Vocative, in respectful address, substitutes he for $e$ : हे ईग्यर् he $\bar{i} s h w a r$, ' O God.' Final $o$ is usually changed to $\bar{a}$ : केटो keto, 'boy': ए केटा e ketta, ' O boy.' [The ho of the plu. is to be distinguished from the verb ho, 'is.']

The Plural affix -haru may be dropped, provided the plurality is clear from the context, and especially, therefore, when a numeral accompanies the noun: मात् केटा sāt ketā, 'seven boys.' It is frequently omitted with words signifying inan:mate objects.

Instead of the affix -haru, the word log, 'people,' may be used : केटा लोग्, ket $\bar{a} \log , ~ ' b o y s ' ; ~ क े ट ा ~ ल ो ग ल े ~ k e t a ̄ ~ l o g a l e, ~ ' b y ~$ boys'; or the sing. may simply be repeated : घर ghar, 'house';㫙 घर् ghar ghar, 'houses' (this is frequently used in distribu. tive plural where each is thought of separately) ; or if the sing. have 'virām,' this, when there is an affix, may be removed:『त् hāt, 'hand,' हात् hāt, or हात्हत् hātharu (but not हात hāta) 'hands'; हातले hātale. 'by hands.' Nouns compounded of two nouns, both, or the first of which has 'virām,' may form their plu. by removing the 'virām' of the first: दुग्ब़भोग् dukhbhog, 'suffering '; टुखभाग् dukhabhog, 'sufferings.'

Nouns ending in $u$, preceded by a vowel, generally change the $u$ to $w a$ in the oblique plu.; जोउ $\bar{?} u$, 'body,' जीवहरकां $\bar{\imath} w a-$
 'of names.' The haru may be dropped, of course.

## III. Exfrcise in Translation.

ds a rule, the order of words in a sentence is subject, predicate, copula: ' the king money gave.'

The indirect object precedes the direct: the king tn his subjects moner gave.'

Qualifying words-possessives. adjectives, adverbs-precede the words qualified : and prepositions (with one exception, bina follow the words they govern: 'the adored king's many very wise ministers his famine-with afflicted many subjects-to the necessary money and clothes quite willingly gave.'

Supposing all the decleraion cases to occur in a sentence, the normal order would be, say : N., Ag., D., L., Ac., (mnemonically, 'Nagdlac'), with the G., as already said, always before its object, and the V., as a matter of course, always before everything: 'the king his subjects-to as follows loudly spoke, 0 my beloved people, I. my ministers-through, yon-to, your own hands-into, the you-by needed money will give. But them-of one, that year-of high priest being, the king-tc answering said, 0 king, they nothing need.'

But emphasis may have to be expressed, and a word is rendered emphatic in proportion as it is displaced, from its normal position. For instance, the verb, whose normal position is at the end, may be emphasized by being put at the beginning : ' (he) is the house-in.'

In a word, seeing the connection can always be gathered from the inflexions, considerable freedom as to the collocation of words in a clause or sentence is permissible. The collocation must be that which best conveys the required meaning and emphasis.

In apposition, nouns usually reverse the English order: 'God our l'ather' is, in Nepālī, "our Fåther Gơd ' ; 'the word boy' is 'boy the word.' But tbe English order is not uncommon: 'his faicher Rāmlāl.' . When the words in apposition are in an oblique case, only the last one receives the case affix : हांमिहरकों पिता ईग्वर्लादू hānmiharuko mit $\bar{a}$ iskwarlāi, 'to God our Father.' Of course in verb-apposition the order is as in English : keto rāmlāl bhani $\imath 2 d a$ chha, 'the bo $\dot{y}$ is called Rāmlāl.'

The order of pronouns of different.persons, following one. another in the same construction, is the reverse of the English: not ' you snd I,' as in English, but ' I and you.' A werb agree. ing with 'I and you' would of course be in the lst per. plu.

Vocabulary (in Nepālī alphatsetic order).

| $\bar{a} y e$ | came (.od pla.) | dàlo | basket |
| :---: | :---: | :---: | :---: |
| ishwar. | God | tarawār. | sword |
| $k \bar{a} m$ | work | tilang $\bar{a}$ | soldier |
| ketī | girl | dājyu | elder brother |
| keto | boy | $d \bar{a} n$ | gift |
| ganye | counted (3d plu.) | diḑı | elder sister |
| garye | did , | diye | gave (3d plu.) |
| $g \bar{a} \underline{n} u$ | village | $p h \bar{u} l$ | flower |
| ghar | house | bal | force |
| chor | thief | bainni | younger sister |
| chha | is | $b h \overline{a ̄}$ | ," brother |
| chhan | are | mān$\underline{\underline{n}} \mathrm{y}$ e | killed (3d plu.) |
| chhori | daughter | mānchhe | person |
| chioro | son | $m a ̄ \bar{\imath}$ | gardener |
| jutt̄ | shoes | rotī | bread |


| lauro | stick | $s \bar{a} t a i$ | the seven |
| :--- | :--- | :--- | :--- |
| lāi | wearing | $s \bar{a} \bar{l}$ | snake |
| le | take | stri | woman |
| sahar | city | hāt | hand |
| sāt | seven | ho | is. |

mānchhè்o chhorokī bainmīharukā dālomān sāp chha मान्क्रेको कोरोको बैंनौहरका डालोमां साप् छ
'There is a snake in the baskets of the person's son's $y$. sisters.
gānukā ketāharu balle ketiko gharmān āye
गांडका केटमहरू बल्ले केटौको व्रम्मां काये
The village brovs came by force into the girl's house.
tilangāharule chorlāi tarawārale māñrye तिलंगाहम्ले चोर्लाड तम्वाम्ले मांये
The soldiers killed the thief with swords.
mā̄̄̄haruie ketīlāi dālomān plīul diye
मालीहरूले केटौलाइ 'डालोमां फल् दिये
The gardeners gave the girl fowers in the basket. mānchheharu jultā lāi sahar saharmān āye माब्केहरी जुत्ता लाइ महन् ₹ मां उ्राये
The persons came into the cities wearing shoes.
$e$ didì roti le; he ishwar dān le
ए दिदी रोटी ले हे इम्वर दान् ले
O e. sister, take bread; O God, take the gift.
e chhorā chhorīharu ho dājyubhā̄haruko kām ho
ए कोरा कोरौचर हो दाज्युाईहरको काम् हो
O sons (and) daughters, (it) is the work of the brethren
sāt ke! $\bar{a}$ sālai gharmān chhan
सात् केंटा साते घर्मां कन्
Seven boys are in the seven houses.
tilang $\bar{a}$ logale hātale $k \bar{a} m$ garye
तिलंगा लोगले हातले काम् गये
The soldiers did the work with (their) hands.
sātai ketāle strīko hātmān lauro diye
साते केटाले स्वोको हात्मां लउरो दिये
The 7 boys gave the stick into the woman's hand.
chha gharmān. pit̄̄a ishwarlāi. keto shabda.
क्ठ घर्मां। पिता ईम्वर्लाइ। केटो शब्द।
$(\mathrm{He})$ is in the house. To God the Father. The word 'boy.' mā̄̄̄harule sātai tilangālāi chor ganye. मालोहरूले सावै तिलंगालाइ चोए् गन्ये।
The gardeners counted the seven soldiers thieves.
mänchhe ko ho. ghar chhani. koni. मान्छे को हो। वर् क्रनि। कोनि॥
Who is the person? Is there a house? I am not sure.

## THE PRONOUN.

* First Personal Pronoun.

Sing.


Darjeeling colloquial for man is mon. In Kāthmānḍū it is simply ma.

Before nouns fem., sing. or plu., the G. sing. is meri ; the G. plu., hānmiharuki. Before nouns masc. plu., the G. is merā, $h \bar{a} \underline{n} m i h a n n k \bar{a}:$ mern, hānmiharuko. chhoro, 'my, our, son'; meri,

[^5]$\bar{n} \bar{a} \underline{n} m i h a r u k i, c h o r \bar{i}$, chhorīharu, 'my, our, daughter, daugh$\mathrm{t}_{\mathrm{ers}}$ '; merā, hānmiharukā, chhorāharu, ' my, our, sons.'

The plu. affix haru may be and generally is droppe d, in which case the G. plu. is shortened to ₹ांषो ( $\overline{7}, ~ \Gamma$ ) hānmro ( $\bar{i}, \bar{a})$

## Sfcond Personal Pronoun.

Sing.

| N. | สं | tan | thou |
| :---: | :---: | :---: | :---: |
| Ac. | तंलाइ | taņāa | thee |
| D. | " | " | to thee |
| Ag. | तैंले | tainle | by thee |
| G. | तेरो ( $7, T$ ) | tero ( $\bar{i}, \bar{a}$ ) | thy |
| L. | तंमіं | tanmān | in thee |
| V. | ए तं | etan | O thou |
|  |  | Plu. |  |
| N. | तिमिन्हत | timiharu | you. . |
| Ac. | ,. लाइ | timiharulāi | . . you |
|  |  | etc. |  |

The plu. affix haru may be and generally is dropped, in which case the G. plu. is shortened to तिस्रा ( 7, i) timro $(\bar{i}, \bar{a})$, ' your.'

## Third Personal Pronoun.

Sing.

| N | 3 | $u$ | he, she |
| :---: | :---: | :---: | :---: |
| Ac. | उम्लाद | $u s l a ̄ i$ | him, her |
| D. | ,, | , | to him, her |
| Ag. | उहले | usle | by him, her |
| G. | उस्बो ( $7, ~ T)$ | usko ( $\bar{i}, \bar{a}$ ) | his, her |
| L. | उम्मां | $u \operatorname{sma} \underline{n}$ | in him, her |
|  |  | Plu. |  |
| N. | उनिद्र वर | uniharu | they |
| Ac. | , लाइ | uniharulāi | them |
|  |  | etc. |  |

Instead of the above, the Demonstrative Pronoun त्यो tyo may, and for the English neuter, 'it,' must be used. $u$ is more respectful than tyo. In our Nepāli translation of the Bible we have invariably used the former for the Divine Persons.
The plu. affix haru may be and generally is dropped, in which case, in the oblique cases, the uni may be changed to un or una : unilāi, or unlāi, or unalā̄${ }^{2}$, 'them'; and so on.

## Honorific forms of the Personal Pronouns

are used in token of eminence or respect, in the case of the First and Third persons singular, and of the Second person singular and plural. For the First and Third persons sing. the plu. is used, generally in its shortened form : $h \bar{a} \underline{n} m \bar{i}$, ' $I$ ' (or, as Royalty says in English, 'We ') ; uni, 'he.' For the Second person the usage is as follows :-

> Sing.
N. timi or $\bar{a} p h u$ or tapa $\bar{n} i$, thou
 Plu.
N. $\bar{a} p h u h a r u$ or lapāniharu, you..
Ac. $\bar{a} p h u h a r u l \bar{a} i \quad$, tapāniharulāi, ..you
$h \bar{a} \underline{n} m i$, for ' $I$,' while correct at Kāthmānḍū, is not usual at Darjeeling, where they modestly say man.
तपांद्इ $\operatorname{tap} \bar{a} \underline{n} i$ is sometimes shortened to पांद $p \bar{a} n i$, and sometimes written तपानि tapā̄$i$.

How the Honorifics are used with verbs.
They take their verb in the plu.; or, impersonally, in the Infinitive. For example, the ordinary indefinite perfect of the verb āunnu, 'to come,' being as follows :-
man믐en I came hānmiharu $\bar{a} y \bar{u} \underline{n}$ we camé
tañ $\bar{a}$ is thou camest timibari āyau you "
uāyo he came unihuru āye they ,,
-and bhayo, 'was,' being the 3 rd sing. of the same tense of the verb hunnu, 'to be,' the honorific usages of 'came ' are :I came $\quad h \bar{a} \underline{n} m i \bar{a} y \bar{u} \underline{n}$

| thou camest | (timi $\bar{a} y a u$ |  |  |
| :---: | :---: | :---: | :---: |
|  | $\left\{\begin{array}{l}\bar{a} p h u \\ \text { tapāni }\end{array}\right\} \bar{a} y a u$, or |  |  |
| he came | uni àye |  |  |
|  | hāñmiharu $\bar{a} y \bar{u} \underline{n}$, , |  |  |
|  | f timiharu |  | " |
| you | \{ $\bar{a} p$ huharu |  |  |
|  | (tapanniharu |  |  |
| they | uniharu |  |  |

The respectful Imperative is of constant occurrence : timi (or $\bar{a} p h u$, or $\operatorname{tap} \bar{a} \underline{n} i$ ) or timiharu (or apphuharu, or tapaniniharu) āunnu hawas, 'come.'

With Active Transitive verbs, of course, not the Nom., but the Agent case would be used : àphule garnu bhayo, 'thou didst' ; $\bar{a} p h u l e ~ g a r n u ~ h a w a s, ~ ' d o . ' ~$

The student should master the Honorific idiom from the first. tan, 'thou,' addressed to other than inferiors or familiars, is disrespectful. $\bar{a} p h u$ is more respectful than timi, and tap $\bar{a} \underline{n} i$ than either. In our Nepāli translation of the Bible, ta$p \bar{a} \underline{n} i$ is reserved for the Divine Persons, and beings are made to address Jesus Christ as tanㅁ, timi, $\bar{a} p h u$ or $\operatorname{tap} \bar{a} \underline{n} i$, according to their characteristic attitude towards Him.

The Kāthm. authorities give unh $\overline{\underline{n}} \underline{\underline{n}}$, for $u n i$, and they translate, for instance, 'I am not' hānmi hunnaun; 'thou art not' łapāni hunnu hunna; 'he is not' unh $\bar{a} \underline{n}$ hunnu hunna; 'I shall not be' hānmi hundainaun; 'thou wilt not be' tapāni hunnus hoinut ' he will not be' unhā̄n hunnu hoina.

## Demonstrative Pronouns.

Sing.
'this one' 'that one'

| N. | यो | yo | त्यो | tyo |
| :---: | :---: | :---: | :---: | :---: |
| Ac. | येंल्लाइ | yestāi | त्येस्बाइ | tycslāi |
| D. | , |  |  |  |
| Ag . | येम्ले | yesle | त्यें्न | tyesle |
| c. | येख्को ( $9 . T$ ) | yesto ( $\bar{i}, \bar{a}$ ) | त्यस्ल़ा (7, 7 ) | (yesko ( $\bar{i}, \bar{a}$ ) |
| L. | बैस्मां | yesmān | त्येम्मां | tye.smān |

Plu.

| 'these ones' |  |  | 'those ones' |  |
| :---: | :---: | :---: | :---: | :---: |
| N. | यिनिरुर | yinikaru | तिनिरु | tiniharu |
| Ac. | , लाइ | yiniharulài | ," लाइ | tiniharulà |

tes-, for tyes-, is a common variant; and inihaiu, for yini. haru, with the contractions, $y i, i, y i n$, in, yina, ina, yini, ini ; and ti, tini, tina, tini, for tinihark, especially for inanimate objects.
yo and tyo are also used as Demonstrative Adjectives, 'this,' ' that,' and for the Definite Article, 'the,' declined as ahove, except that the case affixes are dropped, and that the plu. is simply $y i, t i$ : yo thok, 'this thing'; yes thokko, ' of this thing'; yi thokamā$\underline{n}$, ' in these things'; tyes dailole, 'by that door'; ti dailāharu, ' those doors.'
tyo is also used for $u$, the Third Personal Pronoun (page 20). $u$ is used for tyo, both as pronoun and adjective : $u$ koth $\bar{a}$, ' that room'; us kothāmān, ' in that room' ; una kothāharumā$\underline{n}$, 'in those rooms '; usle, 'by that one.'
'The same' is made by the emphatic of tyo or $u$ : tyei, ur, 'the same one'; tyesaile (or usaile), 'by the same one'; tyei (or ui) māliz, 'the same gardener'; tyesai (or usai) mā̄̄̄ko, ' of the same gardener'; tinai (or unai) küliharu, ' the same coolies.' tyei, $u i=$ literally 'that very.'

## Relative or Conjunctive Pronouns.




| N | जो जो | jo jn | or जुन्हरू | junharu |
| :--- | :--- | :--- | :--- | :--- |
| Ac. जस् जह्लाइ | jas jaslui |  | जुन्हरूलाइ | junharulāi |

The plu. oblique cases of jo are sometimes made by doubling the $s$ : jasstāi, 'to whom ' (plu.)

The sing. is frequently used for the plu., especially as the subject of the verb, for then the verb shews the plurality : jo āye, 'who came': 'jasle garye,' 'who did.'
that which,' 'what.'
Sing.

$j y e$ is often written $j e$. As with $j o$, so with jye, the plu. may be the same as the sing.
'-ever' is -sukai: josukai, or junsukai, 'whoever' (Ac., josukailā, or junsukailāi; plu., jo josukai, or junsukai) ; jyesukai, 'whatever.' These compounds, with pani, 'even,' added, are much used in the sense of 'every' : jyesukai kurāto bishoymān pani, 'concerning every word.' Their noun is put in the plu.

Any of the above can be used adjectively, dropping their case affixes: jun mānchhe, 'the persen who' (relatively) or, 'which person' (absolutely); jas (or jun) mānchhelāi, 'the person to whom,' or 'to which person'; jun mānchheharuko, 'the persons whose,' or 'which persons' ' jye kurole, 'the word by which,' or 'by which word'; junsukai mānchhe. 'whichever person'; jyesukai kuro, 'whichever word': prem garne junsukai pani, ' whichever ( = every) lover.'

Interrogative Pronouns.
'who ?'
Sing.


Plu.

| N. को को | knko | or कुन्हरु | kunharu |
| :--- | :--- | :--- | :--- |
| Ac. कस् कर्लाद kaskaslāi | कुन्हुलाद्ध | kunharulāi |  | etc.

'what?'

Sing.
Plu.

| N. कोे kye | को के | kye kye |
| :--- | :--- | :--- |
| Ac. केलाद kyelāi | को केलाद | kye kyelāi |
|  | etc. | etc. |

The plu. oblique cases of ko may be made by doubling the $s$ of the sing. : kasstāi, ' to whom?'

The sing. may be used for the plu., especially as the subject of a verb : ko āye, 'who came?'
kole, kolāi, etc., for kasle kaslāi, etc., are colloquial variants.
kun is more respectful than ko
ke is sometimes written for kye.
ky $\bar{a}$, for kye, is used in verb-apposition: tero nānu kyā ho, 'what is thy name?'
kye is also used as a sign of interrogation:: kye $u$ (or $u$ kye) $\bar{a} y o$, 'did he come?'; kye tero nānu chha, ' hast thou a name?'
kun is also used adjectively, dropping its affix : kun mānchheharulāi, 'to which persons?'; kun kārāṇle, 'for what cause?' ko and kye also are so used, but not so frequently as kun: kas mānchheko, ' what person's?'; kye bhülle, 'by what mistake?' 'Which one?' is kun chain: kun chain mānchheko; kunchainle. [kunai, the emphatic of kun, means 'some or other,' any'; kunai rittle. 'in some manner or other.'」

## Indefinite Pronouns.

```
'some one,' 'any one.' 'something,' 'anything.'
```

Sing.
N .
Ac.

| कोई | koī |
| :--- | :--- |
| कसेलाद्ध | kasailāi |
| कसेले | " |
| 4 | kasaile | कंचेदू kyei कोद्दलाद् kyeilāi etc.

D.

Ag कमैले
G. कमेको $(\overline{7}, \mathrm{r})$ kasaiko $(\bar{i}, \bar{a})$
L. कमेमां kasaimān

Plu.
Plu.


The plu. oblique cases of $k n i$ may by made by doubling the $s$ of the sing. : kassailāi, 'to some ones.'

The sing. may be used for the plu., especially as the subject of a verb: kō āye 'some ones came'; kasaile garye, 'some ones did.'
koi and kohi, for $k o \bar{i}$; and kehi, for kyei, are common variants.
koi and kyei may be used for 'a,' 'an'; kṑ mānchhe, 'a person'; kyei kiuro, 'a word.'

The sense of '-soever' is imparted to $k o i$ and kyei by the word pani, 'even': koì pani, 'any one whatever'; hyeilāi pani, 'to anything whatever.'
'some.'
Sing.

| N. कति |  | kuli |
| :--- | :--- | :--- |
| Ac. कतिलाद |  | katilāi |
|  |  | etc. |


| N. कति कति | or कति | katikati or katli |  |
| :--- | :--- | :--- | :--- | :--- |
| Ac. कति कतिल्ञाद | ", कतिलाद् | katikatilāi | kattilāi |

' anotiner,' 'the other.'
Sing
N. करु or क्रों $(\overline{7}, \mathrm{i})$ aru or $\operatorname{arko}(\bar{i}, \bar{a})$
Ac. करूलाद " क्रोंलाद arulāi " arkolāi
etc.
Plu.
N. सर् क्रतु or क्षरुदर or चकां (\%) aru cru or aruharu or arkī (i) etc.

The sing., aru, may also be used for the plu.
kati conveys the idea of quantity or number. It means, literally, 'how much ?'
aru is properly indefinite, ' another'; arko, definite ${ }_{\alpha}$ ' the other'; but the distinction is not observed in practice. It may be the origin of the plu. affix haru, though a similar plural termination is found in Rajasthani and Kanauji.
arkä (i) may take the plu. affix haru.
The Indef. Pronouns may be used adjectively, dropping their case affixes: koì mänchhe 'some, or any, person'; kasai mānchhelāi (Ac.); kyei thok,' some, or any, thing'; kati dar, 'some fear': katti pāpīharu, 'some sinners'; aru ghar, 'another house'; aru aru rājāharu, 'other kings'; arkī bainnn̄ $\bar{\imath}$, 'the other y. sister'; ark $\bar{a} d \bar{a} j y u h a r u$, ' the other e. brother.'

Used adjectively, koi may remain uninflected in the oblique cases: koì na koì parile, 'in some way or others.'
'None' [ =' not any,' ' 'not some'] is made by koì or kyei and the negative verb: koī āyena, 'none came'; kyei chhaina ' there is none.'
' Not une at all ' [ = 'not even some'] is made like 'none,' with pani added : kṑ pani āyena, 'not one came.'
'One another' is $e k \bar{a}$ arkā : ekāle arkā $\bar{a} \bar{a} i ~ p y a ̄ r o ~ g a r a, ~ ' l o v e ~$ one another.' Loc., $\bar{a} p a s t a m a \bar{n}$.
'One. .another..' may be made by arkai.. .arkai: ketāharuko rīt arkai chha ketīharuko rìt arkai chha, 'boys have one custom ; girls have another custom.' [And see Exercise VIII. 28, 30.]

Used adjectively aru, when it precedes its noun, means 'other' (different); when it follows it, ' more' (additional) : aru log āye, 'other people came'; log aru àye, 'more people came.'

Reflexive Pronoun.
'-self,' ' -selves.'

Sing.

| N. | *ाएक | $\bar{a} p h u$ |
| :---: | :---: | :---: |
| Ac. | साफुलाइए | $\bar{a} p h u l \bar{a} i$ |
| D. | , |  |
| Ag. | काफल | $\bar{a} p h u l e$ |



The plu. may also be the same as the sing.
The L. plu., when the meaning is 'among. .selves,' is àpasta$m \bar{a} \underline{n}$.
'I myself' is man $\bar{a} p h a i$; Ac., man $\bar{a} p h a i l \bar{a} i ; ~(\dot{x} .$, man $\underline{a} p h a i-$ ko, or sometimes mero àphnu; Ag., man àphaile, or mainle $\bar{a} p h a i$, according as the sense is 'I did it of myself' (without others), or ' I myself (as well as others) did it.'

Of course, when the 'self,' expressed or understood is a different person from the subject, not the Reflex., but the Pers. pron. is used: ' he put his own garment on him' is usle ustāi $\bar{a} p h n u$ (Refl.)., or usaiko (Per.), bastra lagāyo, according as the garment is that of the subject, 'he,' or of the indirect object, 'him.' '(He) put his garment on him' may be āphulāi a $\bar{p} h \underline{n} u$, or $\bar{a} p h u l \bar{a} i ~ u s k o$, or uslāi $\bar{a} p h n u$, or uslāi usko, bastra lagāyo, according as 'he,' ' his,' ' him,' refer to one and the same person ; or 'he,' 'him,' to one person, ' his,' to another ; or 'he,' ' his ' to one person, 'him,' to another : or 'he,' to one person, 'his,' 'him,' to another.

The Honorific $\bar{a} p h u(\mathrm{p} 21)$ is declined like the Reflex., except that its G. is $\bar{a} p h u k o(\bar{i}, \bar{a})$, and its plu. $\bar{a} p h u h a r u$. In other words, it is declined exactly like a noun.

## Emphatic forms of the Pronouns

are much used. The following list contains typical examples :-
aru, arunai
arkai
àphai, àphainai $\bar{a} p h u$ aphai
«̈phui, aphuinai
for aru
arko ( $\bar{i}, \bar{a}$ ) $\bar{a} p h u$ (Reflex.)
,, (Honor.)

| $\bar{a} p h n a i, \bar{a} p h n u \bar{a} p h n a i$ | $\bar{a} p h n u$ |
| :---: | :---: |
| ui, uinai | $u$ |
| usailāi | $u s l a ̄ i$ |
| katti, katinai | kati |
| kassailãi | kasailāi |
| kasslāi | kaslāi |
| jasaiko | jasko |
| jasailāi | jaslāi |
| junnai | jun |
| joi | jo |
| tan, tannai | tan |
| taiņıāi | taņ $1 \bar{a} i$ |
| tapāninai | tapāni |
| tinai | ti. |
| tyei, tyeinai | tyo |
| tyesaiko | tyesko |
| main, mannai | man |
| mainlāi | manlāi |
| mainlei, mainlenai | mainle |
| merai, meroi | mero |
| yei, yeinai | yo |
| yesaikó | yesko |
| hānmiharui, hānmiharunai | hānmiharu |
| hānmiharuiko | hānmiharuko. |

Pronofns as Adjectives.
To the examples already given, this new one may be added that the Personal Pronouns themselves may be said to be used adjectively, though it is really a case of a noun in apposition to a pronoun: man rāaj $\bar{a}$, 'I, the king'; man$r \bar{a} \bar{a} \bar{a} l \bar{a} i$, ' to me, the king'; hānmiterā chhorāharuko, 'of us, thy sons': us mānchhelāi, 'to him, the person,' 'to that person.'

So used, they drop their case and number affixes; but there is this exception, that qualifying sabai, ' all,' they themselves take the number affix: hānmiharu sabailāi ' to us all.'

## IV. Exercise.

Vocabulary.
man, chhu
I am
tan chhas
u chha, or ho
hānmiharu chhaun
timiharu chhau
uniharu chhan, or hun
mainle garyen, diyen
tainle garis, diis
usle garyo, diyo
hānmiharule garyūn, diyūn
timiharule garyau, diyau
uniharule garye, diye

| $\bar{a} \hat{i}$ | (she) came | gothāla | shepherd |
| :---: | :---: | :---: | :---: |
| $\overline{\text { ajena }}$ | (he) came not | gohār | help |
| $\bar{a} y o$ | ,, came | jasto | same as |
| usle dii | she gave | dosh | blame |
| u bhai | , was | na | not |
| garnu | to do | pani | also, even |
| garyena | (he) did not | pari | way, manner |
| garun | (I) may do | $p \bar{a} p$ | $\sin$ |
| лinnu | to give | bābu | father |
| diyena | (he) gave not | bālakha | child |
| dekhyena | ," saw , | $b i b \bar{a} d$ | argument |
| dekhyo | " | bishwās | faith |
| bhayena | , was not | by $\bar{a} h \bar{a}$ | marriage |
| hunda chha | (he, she) is | $b h \bar{a} g$ | share |
| לunnu | to be | bhed | difference |
| adhikär | inheritance | mānthi | upon |
| ani | and | ra | and |
| $\bar{a} \boldsymbol{i m a}$ | woman | $r a \bar{t}$ | night |
| $\bar{a} \underline{n} m \bar{a}$ | mother | logne | husband |
| $\bar{a} s a \overline{m i}$ | debtor | lugā | clothes |
| ek $\bar{a}$ ark $\bar{a}$ | one another | $s a b$ | all |
| $k i$ | or | swāmi | master |
| -ko bishayman | concerning | svoăsni | wife |
| kishama | forgiveness | ho | is, yes |
| khet | field | hnina | is not, no, nct. 1 |
| knetāla | ,, labourer |  |  |

$u$ gothālākī arki chhorìki mitran̄ bhaī.
उ गोठालाको च्यर्को कोरीको मिननो भई.।
She was the friend of the shepherd's other diughter.
mainle tyo uslāa diyeñ: terā bhā̀haru mero bābuko
मैंले त्यो उस्लाइ दियें तेशा भाईह्हरू मेरो बाबुको
I gave it to him (or her) : thy brothers are in my father's gharm $\bar{a} \underline{n}$ chhan.
घर्मां कन्।
house.

There is a difference between our mothers and yours.
e tan yesle tanlāai kye diyo.
ए तं. येस्ले तंलाइ कये दियो
0 thou, what did this one give thee ?
$e$ chhorā kye yes manchhele tanlāai kyei diyo.
ए छोरा क्ये येस् मान्छ्छेले तंलाइ क्यद्ध दियो।
$O$ son, did this person give thee anything ?
e timi chorharu ho yo timiharuko kyā ho.
ए तिमि चोर्हरह हो यो तिमिहरुको क्या हो।
0 you thieves, what is this of yours?
timile aru kattilāi āphnu bhāg dinnnu hunda chha.
तिमिले क्रहा कत्तिलाइ क्याफ्तु भाग् दिंनु हुंद् छ।
Thou (hon.) art giving thy share to some others.
timi kṑ na kṑ parile arkāharuko adhikārmān
तिमि कोई न कोई परिले उ्यर्काहरको व्यधिकार्मां
Thou (hon) camest in some way or other into the inheritance àyau.
कायौ।
of the others.
$\bar{a} p h u \quad .\langle\bar{a} \underline{n} m i$ khetālāharukā swāmī hunnu bhayo.
व्राफु हांमि खेतालाहरुका खामी हुंनु भयो।
Thou (hon.) wast us labourers' master.
he ishwar tapūnile hānnmiharulāi kshamā garnu bhayo.
है ईग्वर् तपांइले हांमिहरलाइ च्कमा गर्नु भयो।
O God, Thou didst forgive us.
timiharule $\bar{a} p h n \bar{a} \quad \bar{a} s \bar{a} m i h a r u l a \bar{a} i ~ k s h a m \bar{a}$ garyau.
तिमिहरले क्याफ्ना क्यासामिहरलाइ चमा गयौ॥
You forgave your debtors.
tainle àphnai hoina usaiko āsāmi kshamā garis.
तैंले म्याफते होइन उसैको क्यासामि चमा गईिस ।
Thou forgavest, not thine own, (but) his debtor.
usle $\bar{a} p h n u \quad$ chhorolāi kyei roṭi diyo.
उस्ले माफ्नु कोरोलाइ क्ये रोटौ दियो।
He gave his (own) son some bread.
usle usko chhorolāi kyei rotī diyo.
उस्ले उस्सो छोरोलाइ क्य रोटो द्यो ।
He gave his (another's) son some bread.
yinale $\bar{a} p h a i ~ m a n l \bar{a} \bar{i} i d i y e$.
यिनले ब्वाफे मंलाइ ति द्यि ।
These themselves gave me them.

वि सबै हांमिहरु सबैका सबै खेतमां क्याये।
These all came into all the fields of us all.
jasle yo garyo tyesle kasko pāp garyo.
जस्ले यो गच्यो त्येस्ले कस्को पाप् गन्यो।
Against whom did he sin who did this ?*
jo josukai āye tiniharule kasai kasailāi kyei kyei
जो जोसुकै व्वाये विनिहरूले कसे कसैलाइ क्ये क्ये
Whosoever came, they gave certain things to certain (perdiye.
द्वि ।
sons).

* Notice the order: (1) relative clause, (2) antecedent.
koini timro gharman chha.
कोई नि तिम्रो घर्मां क।
Is there some one in thy (hon.) house ?
timiharuk $\bar{a}$ gharamān kun chain $\bar{n} y e$ yini ki tiai.
विमिहरका घरमां कुन् चरं क्याये यिनि कि तिनि। Which (hon.) came into your houses? This, or that?
he prabhu ani anı ko hun ra man uni mānthi
हे प्रभु अ््नन उनि को उन् इ मं उनि मांथि
And who is he (hon.), Lord, that I should believe on bishwās garun.
बिम्वास् गरुं।
him?
jas jasle tyeslāi dosh diye tinailāi dosh chha.
जस् जसले त्येस्लाइ दोष् दिये तिनैलाइ दोष् छं।
The blame is to them that blamed him.
jye jye usle garyo ti kasaile dekhyo ki dekhyena.
न्ये क्य उसले गयो ति कसैले देख्यो कि देख्येन।
Did anyone see the things he did, or not ?
kye. aruharule arkālāi kyei diye hoina ekāle
को म्यरुहरूले अर्कालाइ क्येइ दिये होड्नन एकाले
Did others give the others anything? No ; (they) gave to one arkā̄āi diye.
क्यर्कालाइ दिये।
another.
tyo sabai $\bar{a} p a s t a m \bar{a} \underline{n}$ bhāg bhāg garye.
त्यो सबे स्वापक्तमां भाग $₹$ गखे।
(They) shared it all a mongst themselves.
kye kṑ āyo. kṑ āyena. kṑ pani āyena. को कोई खायो। कोई क्रायेन। कोई पनि कायेन।
Did any one come? No one came. No one at all came.
tainle 'ti kaslāa dius. āphailāi hoina tara āphuवैले ति बरलाइ दिइस्। क्याफैलाइ होइन तर घाफु
To whom didst thou give them? (I) gave them, not to myself,
harıkina diyen.
हरकन द्यि .
but to you (hon.)
kas kasle yo garye; hānmiharu āphaile garyūn.
कस् कस्ले यो गच्ये. हांमिच्त उ्याफैले गर्य।
Who (plu.) did this ? We did (it) ourselves.
$\bar{a} p h u l e ~ a ̄ p h a i ~ y e s ~ k a ̄ m k o ~ b i s h a y m a ̄ n ~ g o h a ̄ r ~ g a r n u ~ b h a y o ~$ उ्राफुले ष्याफै येस् काम्को विषय्मां गोहाइ् गर्नु भयो।
Thou (hon.) thyself didst help concerning this work.
kasaile pani gohār garyena timiharu āphu āphaile garyau. कसैले पनि गोहार् गा्येन तिमिछर च्याफु ष्याफैले गय्यौ।
No one at all helped, you did (it) your very selves.
yo kasko ho. merā bābu ànmāko jasto chha.
यो कस्को हो। मेश बाबु क्यांमाको जस्तो क।
Whose is this? It is like my parents'.
tinale $\bar{a} p a s t a m \bar{a} \underline{n}$ yesai bishaymā$\underline{n}$ bibād garye.
तिनले क्रापस्तमां येसै बिषयमां बिबादु गर्ने।
They argued among themselves concerning this very matter.
timiharule āphai ustāi usaikā lugā diyau.
तिमिछर्ले काफै उस्लाइ उसैका लुगा दियौ।
You gave him his own clothes yourselves.
iyesai āimāile katti bālakhalāi kati kati dān dī̀.
रेसे चाइमाइले कत्ति बालखलाइ कात कति दान् दिई ।
The same woman gave some children some gifts.
tımiharulai kye kyei pani bal bhayena.
तिमिहखलाइ क्ये क्येट्र पनि बल् भयेन ।
Had you no strength at all?
hānmi kā̀thmānd̄̄kāharulāi àphu āphumān bul chha.
₹ांमि काठ्माडडकाहसलाइ खाफु व्याफुमां बल् व।
We Kāthmānḍū (people) have strength in ourselves.*

[^6]tyc kaskī swāsni bhaī. kye ti sabaiki ku. त्यो कस्सो खास्तो भई। क्ये ति सबैको कि ।
Whose wife was she? Of all those, or (what) ?
yesai rātmān yinalāi diñnu bhayo ani tinalāi dinnu येसै रात्मां षिभलाइ दिंनु भयो व्यनि तिनलाइ दिंनु
This very night (thou) (hon.) gavest to these, and not to bhayena
भयेन ।
those.
usle kunai parile kassai arulāi kyei diyena.
उस्ले कुनै पर्ले कस्से न्रकलाइ क्येइ ट्यिेन।
He by no means gave anything to any more.
aru kasle kati diyo. mero chain [See p. 38.] arko
म्ररु कसले कति टियो। सेइो चईं अर्षो
jasto chha.
जस्तो क।
Who else gave some? Mine is like the other.
timro bibādko bishay kyā ho. kyei pani hoina.
तिम्नो बिबाद्नो बिषय् क्या हो। क्येड पर्पन होड्रन।
What is your matter of dispute? Nothing at all.
kye bibādko kunai bishay chha. kunai pani chhaina.
क्ये बिबाद्को कुने बिषय् क्।। कुने पनि कैन।
Is there any matter of dispute? None at all.
$\bar{a} p h u h a r u n i$ yinai gharak $\bar{a}$ swāmi hunnu hunda chha.
अ्याफुहरनि यिने घरका सामौ चुंनु छुंद क।
Are you (hon.) the masters of these very houses?
junharule yo garye merā āsāmi tinai hun.
जुन्द्हले यो गत्ये मेशा खासामि तिनै जन्।
(They) who did this, they are my debtors.
gharko swāmi uinai ho arko chain hoina.
घइ्को खामौ उइने हो खकोरो चइं होहन ॥
He, not the other, is the master of the house.

## THE AD.JECTIVE.

## Inflexion.

Adjectives ending in an unvocalised consonant do not, as a rule, undergo any change for gender or number ; but there are exceptions : abyāhit (m.), abyāhilā (f.), 'unmarried'; nirdosh (m.), nirdoshinī (f.), 'guiltless.'

Those ending in a vocalised consonant change, as a rule, the inherent $a$ to $\bar{a}$ for the fem. : yogya (m.), yogy $\bar{a}$ (f.), 'worthy'; bhakta (m.), bhaktā (f.), ' pious.'

Those ending in $\bar{a}$ change this, as a rule, to $\bar{i}$ for the fem.: baulāhā (m.): baulāhī ( f. ), 'mad "; bhalāchanggā (m.) bhalīchang $\bar{i}$ (f.): 'healthy' [the latter, a compound adjective, inflects both partsj.

Those ending in $i$ or $\bar{i}$ change this, as a rule, to ini or $i n \bar{i}$ for the fem. : atteri (m.) atterinī (f.). 'obstinate': pāpī (m.), p $\overline{\mathrm{a} p i n \bar{i}}$ (f.), 'sinful'; byabhich̄̄rī (m.), byabhchārinī (f.), 'adulterous.' A notable exception is $j \bar{a} t i$, 'good,' which does not change, as a rule.

Those ending in echange this, as a rule, to $\bar{i}$ or $e n \bar{i}$ for the fem.: alchhe (m.), alchhī (f.), 'lazy'; upakāre (m), upakārenī (f.), 'helpful'; rupwante (m)., rupwantī (f.), 'shapely.'

Those ending in $o$ or $u$ (except those in $\bar{a} l u$ or $e l u$ ) change this, as a rule, to $\bar{i}$ for the fem., sing. and plu., and to $\bar{a}$ for the masc. plu. : baro (m. s.), barī (f. s. and p.), barā (m. p.) 'great '; sān̄nu (m. s.), $\operatorname{s} \bar{a} n n \bar{i}$ (f.s. and p), sānn $\bar{a}$ (m. p.), 'small.' There is a considerable number of exceptions, however : pragata, 'manifest'; dherjaso, 'several'; aru, 'other,' which do not change.

Exceptions to the above rules - the sing. masc. form used for both genders and numbers-are especially frequent when the ad-
 paths straight'; usle strilāi niko pāryo, ' be healed the woman.'

For honorific purposes, the masc. plu. is used for the masc. sing. : baro $\bar{a} j \dot{n} \bar{a}$ (बात्रा, pronounced $\bar{a} g \cdot y \bar{a}$ ), 'a great ccmmandment'; baṛā $\bar{a} j \tilde{n} \bar{a}$, 'the creat commandment.'

The above rules (disregarding excaptions) are exemplified in the following table of typical adjectives:-

Masc.

| Sing. <br> assal | Plu. assal | Sing. assal | $\begin{array}{r} \text { Plu. } \\ a s s a l \end{array}$ | first-rate |
| :---: | :---: | :---: | :---: | :---: |
| pavitra | pavitra | pavitr $\bar{a}$ | pavitrā | holy |
| $a n d h \bar{a}$ | $a n d h \bar{a}$ | andhì | andhī | blind |
| atteri | atteri | atterini | atterini | obstinate |
| $p \bar{a} p \bar{\imath}$ | $p \bar{a} p \bar{i}$ | pāpini | pāpin̄ | sinful |
| thulo | thulā | thulī | thuli | big |
| s $\bar{\sim} \underline{\underline{n}} n u$ | $s \bar{a} \underline{n} n \bar{a}$ | sānni | sānn̄ | little |
| alchhe | alchhe | alchhī | alchhī | lazy |
| jhagare | jhagare | ihagareni | jhagarenī | quarrelsome |
| dayālu | dayālu | dayālu | dayālu | merciful |

## Nouns and Pronouns as Adjectives

this usage has already been noted (pp. 15, 23, 24, 25, 27, 29).
Possessive Adjectives.
are of course just the (r. of the pronouns: mero: 'my'; $\bar{a} p \hbar n u$, ' own.'

Quantitative Ad.jectives.
sab (emphat., sabai) 'all,' 'every,' precedes its noun in the sing., but may follow it in the plu. : sabai ketolāi ' to every boy'; sab ketāharulāi, or ketāharu sabailāi, ' to all boys.'
sab, 'all,' katti, 'some,' 'how many ?' dherai, 'many,' 'horai, 'few,' may take the word jan $\bar{a}$ before nouns of person, and the affix wat $\bar{a}$ ( $\bar{i}$ ) before nouns of person or thing : sabai jan $\bar{a} r \bar{a} j \bar{a}-$ harulā̀, or rājāharu sabai janā̄̄̄ai, 'to all kings' ; dherai janā, or dheraiwaț̄,, bidhuwiharu, ' many widows'; katti janā, or katiwat $\bar{a}$, rājāharu, 'some (or, how many ?) kings' ; thoraiwat $\bar{a}$ rot $\bar{\imath}$, ' a few loaves' ; timiharu sabai janāko, ' of you all.'

## Distribotive Adjeotives.

janange (before persons), and got $\bar{a}$ or gotai pichchhe (before notpersons), 'each,' 'every,' usually precede their noun in the sing., and follow it in the plu. They are really adverbs in Nepāli, though representing adjectives in English, and do not affect the syntax : timiharu janangele $\bar{a} p h n u$ bhāīl̄āi kshamā garyau, 'you each forgave your brother'; tiniharu janangele uslāi bhannu lāgye, 'they each began to say to him'; janange $\bar{a} s \bar{a} m i l a \bar{a} i$, ' to
 $\bar{a} s \bar{a} m i h a r u$ janangeko, 'of all the debtors severally;' gotai pichckhe hāngān̄̄an, 'on each branch'; hāngāharu gotai pickchhemān, 'on every branch'; goṭà ser, 'a (=each) seer'; jı̄und ${ }^{\text {anh }}$ aru janange jantulāi (idiomatic, for jünd $\bar{a}$ jantuharu janangelāi), 'to every living thing.'

Even in the sing. janange follows its noun when that is formed from the Infinitive of a verb: bishwās garne janangelāi, ' to each (or every) believer,' where garne is the noun of garnu, 'to do.'

Even in Nepāli janange is sometimes used as a true adjective : limiharumānko janungelāi, 'to each among you.'
'Either (one)' is koī pani; 'neither (one),' koì pani, with the verb in the negative: tinamān.ko koi pani hunchha (or, hundaina), 'either of them (or neither of them) will do.'

## Distinguishing Adjectives, or Articles.

See pp. 13, 23, 26.

## Distinguishing Yarticle.

This is the word chain. Translated 'as for,' it might be considered a preposition; but translated : the..one,' it may be classified as an adjective. It follows what it qualifies: keto chain, 'the boy one'; ketolai chain, or (qualifying only the noun itself, not also the relationship indicated by the case ending) ketochainlāi, 'to the boy one' ; yo chain, 'this one'; kun chain, 'which one?'; timiharulāi chain, or timiharuchainlāi, 'to the you ones.' It does not always require or admit of translation (see p. 35). Notice that when it falls between the noun and its case affix, it is written as one word with them : yeschainlāi, but yestai chain, ' to this one.'

The distinguishing conjunction $t \bar{a}$, 'indeed,' has much the same force as chain : keto tā, 'the boy, indeed'; ketolāi ta, 'to the boy, indeed.'

## Comparison

is indicated by bhand $\bar{a}$ for the Comparative, and sabai bhand $\bar{a}$ for the Superlative, when the object with which the comparison is made is expressed; when this object is not expressed, the Positive stands for all three degrees; dekhi is sometimes used instead of bhand $\bar{a}:-$
ketī $\operatorname{san} \underline{n} n i \bar{c} c h h a\left\{\begin{array}{cc}\text { the girl is small' ' (Pos.) } \\ ", & ,, \text { smaller' } \\ , \quad, \quad \text { (Comp.) }\end{array}\right.$
$\left.\begin{array}{l}\text { keto bhand } \bar{a} \\ , \quad \text { dekhi }\end{array}\right\}$ keti sānnni chha, 'the g. is smaller than the boy.'
sabai bhandā ?
" dekhi j ", ", 'the g . is the smallest.'
Comparison may be expressed by the L. case : keto ra ketīmān ketī sānnni : 'the girl (is) smaller than the boy'; sabaimān ketī $s \bar{a} n n \bar{i}$, 'the girl (is) the smallest.'
bhand $\bar{a}$ is the Imperfect participle of $b \hat{h}$ annu, 'to say '; dekhi the Conjunctive partic. of dekhnu, 'to see,' is the preposition 'from.' Both are translatable as 'than.'

## Numeral Adjectives.

The student need not master these, or the immediately following tables, right off, but snould rather refer to them on occasion.

The Cardinals are, of course, translated 'one,' 'two,' 'three,' etc.; the Ordinals, ' first,' 'second.' third,' 'fourth,' 'fifth,' etc. The Devanāgari Figures have already been given, on p. 10.

Cardinal.

| 0 | सुन् | sun | सुन्नंग | sunnye |
| :---: | :---: | :---: | :---: | :---: |
| 1 | एक् | ek | पहिलो ( $-7,-T$ ) | pahilo ( $-\bar{i},-\bar{a}$ ) |
| 2 | टुद | dui | दोसो ( $-7,-T$ ) | dosro ( $-\bar{i},-\bar{a}$ ) |
| 3 | तौन् | tīn | तोसो ( $-7,-T$ ) | tissc ( $-\bar{i},-\bar{a})$ |
| 4 | चार् | chār | चोथो ( $-7,-T$ ) | chautho ( $-\bar{i}, \cdot \bar{a}$ ) |
| 5 | पांच् | $p \bar{a} \underline{\underline{n}} \mathrm{ch}$ | पांचें | pānchaun |
| 6 | ¢ | chha | केठो (-7,-T) | chhaitho |
| 7 | सात् | $s \bar{a} t$ | सातें | sātaun |
| 8 | जाठ् | $\bar{a} t \cdot \stackrel{ }{l}$ | बाठें | àthaun |
| 9 | नौ | nau | नवं | nawan, |
| 10 | दस् | $d a s$ | दसें | dasaun |


| 11 | एघारह् | eghārch | एधा 号ों | eghārhaun |
| :---: | :---: | :---: | :---: | :---: |
| 12 | बारह् | bārch | बा⿳亠丷厂犬） | bārhaun |
| 13 | तेरह् | terah | तेहों | lerhaun |
| 14 | चौद्र् | chaudah | चौक्षें | chauthaun |
| 15 | पन्द्रह् | pandrah | पन्द्ह号 | pandrhaun |
| 16 | सोरह्त | sorah | मोहों | sorhaun |
| 17 | सचह्त | satrah | सत्श्हें | aatrhcuen |
| 18 | कमारह् | athärah | अठा咅ं | rethārhaun |
| 19 | पुनोम् | unis | जनौसं | unisan |
| 20 | बौस् | bis | बोमें | bisan |
| 21 | एक्राईस् | ekkāis | एक्षाईमं | ekkāisan |
| 22 | बाई स | $b a ̄ ̀ s$ | बाईसं | baīsan |
| 23 | तेई ${ }^{\text {a }}$ | teis | ते ई मं | leisan |
| 24 | चौबौम | chaubis | चौबौमं | chaubisan |
| 25 | पचौम् | pachis | पचौमं | pachisan |
| 26 | ब्बोम् | chhabbis | बल्बोसं | chhabbisan |
| 27 | मताईस् | satā̀s | मताईंम | satāis san |
| 28 | कठाईस् | $a!h a ̄ \bar{\imath}{ }_{S}$ | ＊ठाईमं | athāessun |
| 29 | उनन्तীम् | unantis | उनन्तोमं | unantīan． |
| 30 | तौन् | tis | तोमं | tisan |
| 31 | एक्तोम् | chites | etc． | etc． |
| 32 | बतोम | batis |  |  |
| 33 | तंतोम् | tentis |  |  |
| 34 | चांतोम् | －chauntis |  |  |
| 35 | पेंतोम् | paintis． |  |  |
| 36 | जोम् | chhattis． |  |  |


| 37 | सेंतोस् | saint $\overline{\text { a }}$ S |  |  |
| :---: | :---: | :---: | :---: | :---: |
| 38 | 习ड़तौस् | $\operatorname{art}$ t̄̄s |  |  |
| 39 | उनन्चालीस् | unanchālıs |  |  |
| 40 | चालौस् | chā̄ı |  |  |
| 41 | एक्चलीस् | ekchāl̄̀s |  |  |
| 42 | बयालीस् | bayālı̄s |  |  |
| 43 | तेंतालीस् | tentālı̄s |  |  |
| 44 | चौस्सालीस् | chauāTıs |  |  |
| 45 | पैंतालीस् | paintàtos |  |  |
| 46 | कियालोस् | chhiyālīs |  |  |
| 47 | सेंतालौस् | saintā̄̄̄s |  |  |
| 48 | вड़ड़त्लोस् | artālìs |  |  |
| 49 | उनन्चास् | unanchās |  |  |
| 50 | पचास् | pach $\bar{a}$. |  |  |
| 51 | एकावन् | ekāwan |  |  |
| 52 | बावन् | $b \bar{a} r$ an |  |  |
| 53 | तिर्पन् | tirpan |  |  |
| 54 | चौवन् | chauwan |  |  |
| 55 | पच्पन् | pachpan |  |  |
| 56 | उप्पन्. | chhappan |  |  |
| 57 | सतावन् | satāwan |  |  |
| 58 | फठावन् | athāwan |  |  |
| 59 | उन्सठ् | unsath | उन्सठें | unsathaun |
| 60 | साति | $s \bar{a}+t h i$ | गाठें | sāthaun |
| 61 | एद्वस्ठठ् | eksath | etc. | etc. |
| 62 | बासठ् | bāsath |  |  |
| 63 | तिर्सठ 6 | tirsath |  |  |


| 64 | चิंमठ् | chaunsath |  |  |
| :---: | :---: | :---: | :---: | :---: |
| 65 | पैंसड्ड | painsath |  |  |
| 66 | दियाषठ् | chhiyäsath |  |  |
| $6{ }^{\prime \prime}$ | सर्सठ् | sarsath |  |  |
| 68 | सड्मठ् | arsath |  |  |
| 69 | उनतणर् | unahattar |  |  |
| 70 | सत्तर | sattar |  |  |
| 71 | एक्रत्तर | ekhattar |  |  |
| 72 | बहत्तर् | bahaitar |  |  |
| 73 | तिरत्तर | tihattar |  |  |
| 74 | चो\त्तर् | chauhattar |  |  |
| 75 | पक्तर्त | pachhattar |  |  |
| 76 | 部त्तर् | chhihattar |  |  |
| 77 | सत्रत् | sathattar |  |  |
| 78 | कठ्तसर् | athhattar |  |  |
| 79 | उनासी | unāsi |  |  |
| 80 | कस्सी | assi | कस्षोबं | assizoan |
| 81 | एकाषो | ekāā | एकासेवं | ekāsīwan |
| 82 | बयाषी | bayāsi | etc | etc. |
| 83 | तिराषो | tirāsi |  |  |
| 84 | चोराषीं | chaurāsi |  |  |
| 85 | पच田 | pachāsi |  |  |
| 86 | वियासो | chhiyāsi |  |  |
| 87 | सताषो | satāsi |  |  |
| 88 | घठासी | $a t h \bar{a} s \bar{\imath}^{\prime}$ |  |  |
| 89 | गननष्बे | unanabbe |  |  |
| 90 | नब्बे | nabbe |  |  |
| 91 | एकानबे | ckānabe |  |  |
| 92 | बानवे | bānabe |  |  |

93 तिरानबे tirānabe
94 चौरानबे chaurānabe
95 पचानर्ते pachānabe
96 रियानबे chhiyānabe
97 सतानबे satānabe
98 घठानสे athānabe
99 उनन्मे unansai उनन्सैवं unansaiwan
100 ( एक्) से, सये (ek) sai, saye सेयं saiyan
101 एक् से एक् ek sai ek एक् मे पहिलो ek sai pahilo
102 एक् से दुू $e k s a i d u \imath$ एक् मे दोबों ek sai dosro
1,000 (एक) हजार् ( $e k$ ) hajār हजारंं hajāraun
10,000 दस् हजार् das haj̄̄r द््ष् हजारें dashajāraun.

| $1,00,000$ [एक्) लाख्य | (ek) lākh | लाबें | lākhaun |
| :---: | :---: | :---: | :---: |
| 10,00,000 नियुत् | niyut | नियुतों | niyutaun |
| $100,00,000$ करोड़ * | karor | करोड़ों | karoraun |
| $1,000,00,000$ इष्व | arb | चबैं ${ }^{\text {¢ }}$ | arbaun |
| $100,000,00,000$ सर्प् | kharb | खबैं | kharbaun |
| $100,00,000,011,000$ नो | $n \bar{l}$ | नोलं | nilan |
| $100,00,00,000,00,000$ पष्त्र | padm | प\%ิं | padmaun |
| $100,00,00,00,000,00,000$ रंश् | shankh | म्ंग़ंगं | shankhaun |

एक् मे निर्पन्ं ek sai tirpan से तिर्पनं sai tirpanan,

## Remarks on the Numeral.s.

Ordinals are really demonstrative adjectives, and follow adjective rules : final $o$ becomes $i$ for the fem., sing. and plu.; and $\bar{a}$, for the masc. plu. Final $a \underline{n}$ and wan may become $i \underline{n}$ and win ror the fem. Final aun does not seem to change

[^7]In numbering persons the word jana, and in numbering either persons or not-persons the affix wata, may be added to the number, except with collective nouns: p $\overline{\operatorname{s}} \underline{n c h}$ jana $\bar{a} \bar{a} \bar{\imath} h a r u l e$ chārwatā bā̄ $\bar{\imath}$ lagāye, 'ō gardeners planted 4 gardens'; tin janā kaptānale bīsai kampūlāi (or kampanilāi) chha bagāl bhenr $r \bar{a}$ bakshi diye, ' 3 captains presented the 20 companies with 6 flocks of sheep'; nau janāni kahā$\underline{n}$ chhan, 'where are the 9 (persons) ?'

Except in its emphatic form (ekarwatā) the word ekwat $\bar{a}$ is not used, but, instead, the word yeut $\bar{a}$, 'one': yeut $\bar{a}$ (or ek jan $\bar{a}$ ) keto, 'one boy,' 'a boy.' ' 70 ' is, not sattarwata, but sattarivata.

The form $e k \bar{a}$, ' one,' is used, not only in the phrase eki. $a r k \bar{a}$, 'one another' (p.27), but also in the sense of 'a single': ek $\bar{a}$ thānumān, ' in a single place.'
eut $\bar{a}$ or ewatā for yeut $\bar{a}$, tin for $t \bar{\imath} n$, tesro for $\bar{\imath}$ sro, saye for sai, are examples of the innumerable variants of the various numerals.

## Some Phrases.

ek ek gari
dui dui gari
ekai
duwai
dui ek
dui chār
àth ek
saikarā
lākh lākh (or lākhaun làkh)
one by one, each
two by two
the one
the two, both
one or two
'two or three'
about eight
per cent.
hundreds of thousands'

## Denominatives

In multiplication the denominative, or multiplicand, is in several cases modified :-

| ekan | 1 | panje | 5 |
| :--- | :--- | :--- | :--- |
| duan | 2 | chhak $k \bar{a}$ | 6 |
| tinan | 3 | satte | $7^{\prime}$ |
| chāran | 4 | $\bar{n}$ ? han | $S^{\prime}$ |


| $n a w a \underline{n}$ | 9 | bīsāsai | 120 |
| :--- | ---: | :--- | :--- |
| dasan | 10 | chhabbīsāsai | 126 |
| ekāsai | 101 | tīs $\bar{a} s a i$ | 130 |
| duwāsar | 102 | nabbesai | 190, |

Examples: dui ekanِ dui, '2 (times) 1 (is) 2' ; chār duwāsai chār sai àth, ' 4 (times) 102 (is) 408.'

## Collectives

in several cases add $\bar{a}$ to the cardinals:-

| $b \bar{i} s \bar{a}$ | a twenty | bat $\bar{i} s \bar{a}$ | a thirty-two |
| :--- | :--- | :--- | :--- |
| $t \bar{i} s \bar{a}$ | a thirty | $\operatorname{cha} \bar{\imath} s \bar{a}$ | a forty. |

This may explain the form ek $\bar{a}$ (p. 44).
The following special collectives are used :-

| jor $\bar{a}$ | a two, couple, pair |
| :--- | :--- |
| gand $d \bar{a}$ | a four, quartette |
| panj $\bar{a}$ | a five quintette |
| kor $\bar{a}$ | a,twenty, score |
| saikara $\bar{a}$ | a hundred, per cent. |

## Fractions

are scarcel $\downarrow$ known. They are therefore, with a few exceptions, but cumbrously expressed :-


In place of hiss $\bar{a}$, 'a part,' bh $\bar{a} g$, khanda and ansha are also used, all with the same meaning : ek ra trikhanda, ' $1 \frac{3}{4}$ '; dasaun ansha ' $\frac{1}{1} \bar{o}$ '; 'chautho $b h \bar{a} g$, ' $\frac{1}{4}$ '; tih $\bar{a} \bar{\imath}$ ' $\frac{1}{3}$ '; chauth $\bar{a} \bar{\imath}$, ' $\frac{1}{4}$ ' occur.

The Hindi särhe, 'and a half,' is already much used in money counting; sārhe pānch rupiȳ̄,$~ ' 5 \frac{1}{2}$ rupees' ; sārhe sai, ' 150 ' $=$ $100+\frac{1}{2}(100)$.

## Proportionals

are expressed by the affix $g u \eta \bar{a},{ }^{\prime}-$ fold ' :-
duguni $\bar{a}$ two-fold tiguṇ $\bar{a}$ three-fold

| chauguñ | four-fold | $\bar{a}$ thgun $\bar{a}$ | eight-fold |
| :---: | :---: | :---: | :---: |
| panchguna | five | nangun $\bar{a}$ | 9 |
| chhagunā | six | dasguna | 10 " |
| satgunā | seven, | saiguṇa | 100 , |

It is obvious that they may be used for multiplication purposes: ekgunā ek ek, '1 time 1 (is) 1': duguñā līn chha, '2 times 3 (is) 6. .

For duguna $\bar{a}$ other words are also ased : doharo, dohoro, dobar, dabal, al! meaning 'double': and for tigun $\bar{a},-t r ı g u n \bar{a}$, teharo, all meaning 'triple.'

Money Tables (rupiya paisāko hisāp).
There are two systems current; the Mohar and the Paisā; and it is necessary, on each occasion, to state whether the amount is moharko hisāpmān, 'on the Mohar system,' or paisāko hisāpmān, ' on the Paisā system.'

1. The Móhar [or Ānā]System Table.

2. The Paisā [or Gand̄ā] System Table.


The $\operatorname{asarph} \overrightarrow{\mathbf{F}}$ (बसर्फो) varies in value with the price of gold.
There is also a measure called pais $\bar{a} k$ oo tor $\bar{a}$, 'a talert of paisā' (or copper), which may contain paisā to any amount.

* There is alao a 24 ganṭākoo "rupiyā."
but generally 50 or 60 rupees worth ; and another called rupiy $\bar{a}-$ ko tor $\bar{a}$, 'a talent of rupiyà' (or silver), which may contain rupiya to any amount, but generally 500 or 1000 rupees worth.


## The British India Table,

however, is gradually superseding the native Nepāli tables, and, as everybody knows, is as follows :-

| 3 pāī (' p |  | 1 paisā (' pice ') |
| :---: | :---: | :---: |
| $\begin{aligned} & 12 \\ & 4 \text { paisa } \end{aligned}$ | ", | $1 \bar{a} n \bar{a}$ ('anna') |
| $16 \bar{a} n \bar{a}$ | , | 1 rupiyā ('rupee ') |
| 16 rupiy $\bar{a}$ |  | 1 sunko mohar ('g |

[Dr. Daniel Wright's valuable "History of Nepal," in a table of ' Nepalese Coinage,' enumerates, besides the asarphi, mentioned above, the following other gold coins :-
a gold pātle (?), worth $\frac{2}{5}$ of the asarphi

| sukā | " |  |  |  | pàtle |
| :---: | :---: | :---: | :---: | :---: | :---: |
| , suki | " | $\frac{1}{2}$ |  | , | sukā |
| $\bar{a} n \bar{a}$ |  |  |  | " |  |
| dàm |  |  |  | , | $\bar{a} n \bar{a}$. |

Money Notation (rupiyā paisāko lekhā̄).
The following is the usual way of writing sums of money:'Rupees' 'Annas' 'Pie'

'Rupees' 'Annas' 'Pie'

|  | 8 | i | written | II) | i.e., | 2 | 4-ā |  |  |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: | :---: |
|  | 9 |  |  | III) |  | 2 | , | $+1$ | ānā |
|  | 10 |  |  | 117) |  | 2 | " | +2 | ,' |
|  | 11 |  |  | 1iVI) |  | 2 | , | $+3$ | , |
|  | 12 |  |  | II!) |  | 3 |  |  |  |
|  | 13 |  |  | III) |  | 3 | ., | +1 | , |
|  | 14 |  |  | 1114) |  | 3 | ,. | +2 | " |
|  | 15 |  |  | 11171) |  | 3 | , | $+3$ | , |
| 1 |  |  |  | 2. |  | 1 | rup |  |  |
| 301 | 15 | 3 |  | 211711) 1 |  |  |  |  |  |

The $\int$ merely marks the division between paisā and the larger denominations. To the right of it, each stroke (perpendicular) marks 1 'pice'; to the left of it, each horizontal stroke marks l'anna,' each perpendicular stroke, l'four-anna.' To the left of all, the ' rupees' are written in the ordinary figures: श1/ll 1 rupee +1 four-anna +1 anna +1 pice.

Measures Table (bharā̄̄zo hisāp).

| 10 muthiko | $1 m \bar{a} n \bar{a}$ | ( $=\frac{1}{2}$ 'seer ' ) |
| :---: | :---: | :---: |
| 8 mānā | 1 päthi | ( $=4$, , ) |
| 20 pāthi | 1 muri | ( $=2$ 'maunds') |

Whights Table (jokhā̀ko hisāp).

There are other sub-divisions called bori, pol, naubori. hamā/i, siaser, which, however, are only names to the present writer.
gand $\bar{a}$, the weight of 4 dole, or 'dumpy pice,' $=$ about $3 \ddagger$ ' tolas ' = about lif oz.
Ratt, corresponding to the English 'grain,' seems to be the smallest Nepāli weight.

| $\pm$ chauannï (4'4-anna bits') $=1$ tol $\bar{a}$ |  | written | ?) |
| :---: | :---: | :---: | :---: |
| ${ }_{5}$ tolā | $=1$ chhatān $k$ |  | $5 '$ |
| 4 chihatan $\underline{n} k$ | = 1 pāwa ('里) | , | S |
| $4 p \bar{a} w a$ | $=1 \operatorname{ser}$ ('seer') | " | Q |
| 5 ser | $=1$ panserī | " | 54 |
| 3 panserī | $=1 \mathrm{man}$ ('maun |  | Q |

"The Laws of Manu," VIII, 132-("Sacred Books of the East" series) gives a table of Sanskrit weights and measures, which may be worth consulting.

Wright's "History of Nepal" gives the following tables, quoted verbatim et literatim :-
" Weights used in weighing gold 10 rattis or lăls $=1$ māsă 10 māsās $=1$ tolā.
"Weights used in weighing silver. 8 rattis or lāls $=1$ māsā 12 māsās $=1$ tolā.
" Weights used in weighing utensils.
$4 \frac{1}{2}$ tolās $=1$ kanwā
4 kanwās $=1$ tukn or pāo
4 tuknis $=1$ ser
3 sers =1 dhāranī = 5 lbs. avoirdupois.
" Dry measure.
2 manās =1 kurwā
4 kurwās $=1$ pāthi = 8 lbs. avoird.
20 pāthīs $=1$ murí.
"Liquid Measure.
4 dịyās $\quad=1$ chauthāī
2 chauthāis $=1$ ãdh tuknī
2 ādh tuknis $=1$ tuknī
4 tuknis $=1$ kurwā $=1$ ser
4 kurwās $=1$ pāthi."

Time Tables (dinko hisāp).

1. Hours of the Day.

| 60 bipalā | $=1$ pala | $\quad$ ('minute') |
| ---: | :--- | :--- |
| 60 palāa | $=1$ ghari | ('hour') |
| $7 \frac{1}{2}$ ghari | $=1$ pahar | ('watch') |
| 4 pahar | $=1$ din | ('day') |
| 4 pahar | $=1$ rāt | ('night') |

In the English day of 24 hours there are thus 216,000 'seconds ' (bipalā), or 3,600 'minutes,' or 60 'hours,' or 8 'watches.

The 'hours' are measured by water-clocks. A copper vessel. called ghari, is placed in a water-vessel, called $\bar{a} r h i$; and the time it takes to fill, through a hole in its base, and sink and strike a metal plate, called ghant $\bar{a}$, is one ghari, or 'hour.'
'Daylight,' ujiyālo, begins when a man can see the hairs on the back of his hand: 'dark,' andhyāro, when he can no longer do so.
' Midday,' maddheni din, and 'midnight,' maddheni rāt, are both called dui pahar (adverb, dopahari), 'two watches.'
'Midforenoon' is din ek pahar gayo, 'midafternoon,' din ek pahar rahyo.

As English time-pieces make their way, English time is kept, of course, and read as follows, as a rule :-

$$
\begin{aligned}
& 12 \text { o'clock = } 12 \text { baji } \\
& 12.5 \text { " }=\text {,"bajyera } 5 \text { milit bhayo } \\
& 12 \cdot 10 \quad, \quad=" \quad \text { " } 10 \text { " } \\
& 12 \cdot 15 \quad \text {, } \quad, \quad, \quad 15 \text { ", } \\
& 12 \cdot 30 \quad, \quad=,, \quad \text {, } \bar{a} \lambda h \bar{a} \quad, \\
& 12 \cdot 35 \text { ", }=1 \text { bajnulāi } 25 \text {, chha } \\
& 12.53 \text { " }=, \quad ., \quad 7 \text { " } \\
& 1=1 \quad b a j i
\end{aligned}
$$

baji is short for baji gayo. bajyo also is used. baji, bajyera and bajyo are parts of bajnu, 'to strike' (as a clock). Milit is the Nepali attempt at 'minute.'
2. Days of the Week (sātāk $\bar{a} d i n)$.

| $\bar{a} i t a b \bar{a} r$ | Sunday | budhbār | Wednesday |
| :--- | :--- | :--- | :--- |
| saund $b \bar{a} r$ | Monday | bihibār | Thursday |
| mangalbār | Tuesday | sukabār (or shukrabar) Friday |  |
| sancharabār (or sanishcharbār) Saturday. |  |  |  |

In letter-writing, instead of the name of the day, its number in the week is often given : din 1 (or roj l), 'Sunday.'
$s \bar{a} t \bar{a}$. 'week,' is really the Collective form of $s \bar{a} t$, 'seven.'

## 3. Days of the Month (mahināk $\bar{a} d i n)$.

For these special ordinals are used. The month is reckoned in two parts of 15 lunar days each: (1) krishnapakshe, or badī, 'the waning half of the moon'; (2) shuklapakshe, or sudi, 'the waxing half of the moon.' The 15 days of the first half run purne dekhi aunsi samma, 'from full to new moon'; of the second half, aunsi dekhi purne samma, 'from new to full moon.'

The 15 days of the first half are as follows, with tithi, 'lunar day,' understood after each :-

| 1st | parew $\bar{a}$ |  | 8th | ashtami |
| :---: | :---: | :---: | :---: | :---: |
| 2nd | dutiyā |  | 9th | nawami |
| 3rd | tritiy $\bar{a}$ |  | 10th | dasami |
| 4th | chauthi |  | 11th | ekādasi |
| 5th | panchami |  | 12th | $d w \bar{a} d a s \bar{\imath}$ |
| 6th | khashtı | ( षষ্ठী) | 13th | tridasi |
| 7th | saptami |  | 14 th | chaturdasi |
|  |  | 15th au |  |  |

The 15 days of the second half are the same as above, except that the 15 th is, not aunsi, but purne.

Example : baishākh sudī ashtamī (or baishākh sud̄ 8 ) is "the 8 th (day) of the (month) Baishākh, the waxing half of the moon.'

When the English method is followed, the usage is, for example: jūnko pānchaun tithi (or jūnko pānch din jändo), 'the 5th June.' jāndo means 'going.'
4. Months of the Year (barshak $\bar{a}$ mahin $\bar{a}$ ).

| baishākh | = (approximately) | April-May |
| :---: | :---: | :---: |
| jeth | $=$ | May-June |
| $\bar{a} s h \overline{a r} h$ (or $a s \bar{a} r$ ) | $=$ | June-July |
| sähun | $=$ | July-August |
| b̋hādon (oi bhadau) | $=$ | August-September |
| asauj | = | September-October |
| kättik (or kārttik) | $=$ | October-November |
| monsir (or mansir) | = | November-December |


| $p \bar{u} s$ | = (approximately | December-January |
| :---: | :---: | :---: |
| mägh | $=$ | January-Februar? |
| phāgun | = | February March |
| cintil | = | March-April. |

$\overline{5}$. Seasons of the Year (burshuk $\bar{n}$ ? itu)

| becesuta | -Spring |  |
| :---: | :---: | :---: |
| grishma | 'Summer |  |
| bersāt (or bethiha बर्प) | 'The Rains | (Baish.-A*aluj |
| sherred | 'Autumn' |  |
| hemantu (or hinut or hinudo) | Winter. | (Kātt.-Chat) |

6. Nepāl Eras (nepāl sumbul).

| Eras- | Commencing on- | Dating from- |
| :---: | :---: | :---: |
| sambrat | 1 st buishāth bradi | 57 B.C |
| $\cdots$ àte | " | 78 A.D. |
| nepāl sambut | .. kātik | 850 A.D. |
| kaligat |  | 3101 B.C. ( |

Example: ' 188 ó A.D.', 1886 sambat yishwi (i.e.. 1856 of the Christian Era), is stmbat 1943 sāl, or sāke 1808. or ne pāl scombut 1006 s $\bar{a} l$, or kuligut 4987 . [sāl means 'rear.']
7. Ages of the World (jugathā yug).

V. Exercise.
[Yocabolary.

| alueyroh | grace | kshimeki | neighbour |
| :---: | :---: | :---: | :---: |
| rmyudesi | foreign | gayo | (be) went |
| àntyo | (he) was about to |  | do (2nd plu ) |
| ughāryo | ,, opened | gari | doing, haring |
| koannye. | maiden | gāi | coll Idone |
| kouptō" | captain | gur" | religious teacher |
| kollm. | less, minus | goribati | Corkhã (adj.) |
| kisāni | husbandman | ghati | diminution |
| kuro | word, thing | shari | hour |
| lons | kos (2 miles) | ghora | horse |


| charhyo | (he) ascended | pun? ${ }^{\text {a }}$ | about, nearly |
| :---: | :---: | :---: | :---: |
| chākare | servant | prabhu | lord |
| chhoto | small | bajnu | to strike |
| jatan | effort | baro | great |
| janange | each, every | balliyo | strong |
| jaba | when | bidhuwi | widow |
| $j \bar{a} t i$ | good | baidya | doctor |
| jhain | like as | bhani | that (conj.) |
| thulo | big | bhanye | (they) said |
| dhìlo | slow, slack | bhanyo | (he) " |
| tulyāunchhu | (I) shall make | bhaye | (they) were |
| thor, thorai | few, little | bhayo | (he) was |
| din | day | bhalāchangyā | in good health |
| diyo | (he) gave | bhalo | good |
| dekhi | from, than | bhent $\bar{a}$ | sheep |
| dailo | door | madhauro | sick |
| dhan | riches | $m \bar{a} n$ | honour |
| dher, dherai | many, much, | milit | minute |
| dherjaso | several [enough | rahand ${ }_{\text {a }}$ | remaining |
| niko | well, healthy | $r \bar{a} t$ | night |
| pathāye | (they) sent | lagāyo | (he) planted |
| pahar | watch | $l y \bar{a}$ | bring (2nd s.) |
| $p \bar{a} p \bar{i}$ | sinful | shikshe | disciple |
| pāyo | (he) found | saña | with |
| pāyau | (you) ", | samet | with |
| parewā | dove | sāñu | little |
| pāryo | (he) made | seto | white.] |

भलो तिलंगाका भला bhalo tilang $\bar{a} k \bar{a}$. The good solबोराहकले पापिनी जिमि- bhalā chhorāharule dier's good sons दाग्नोको पापो रोरोलाद्र $p \bar{a} p i n \bar{i}$ jimidāarniko said several good ष्ष्श्जरो भल्ञा कुरा भन्य। jaso bhalā kurābhanye.
बड़ा बेद्ले बड़ो जनन्ले baṛà baidyale baसांनो कघोरी केटोलादू निको पायो।
ro jatanle sānni mādhaurī ketīlāi niko pāryo.
words to the sinful Jimidār woman's sinful son.

The great doctor with great efforr made the little sick girl whole.

मंती दुँबै बेंनीदर मलो- meri duwai bainचंगो (or निका. or निको, niharu bhulichangis or जाति) (or niko, or niki. or jā(i) chluen
घं, घं यैम् चाकरेलाइ भन्या में तं टोलाइ बड़ा तुल्बाउल भनि।
yesle yes chākarelāi bhanyo man tan chhotolāi butra tur. lȳ̃unchtu blami.
jun (or jas) mānchhele yi sannnā keṭăharulài ṭulo mān guryo tyesle āpluna logutioo rājā dekhi dherai than ra ye. utā thulo ghar pāyo
मबे जना कटाहरल (or केटाहरु मबे जनाल) तिनिहरका मंबे च्रिमेकिहरलाइ sabai junत्रle) finiअाफ्ना घंर् (or घंरेर. or घंरेवटा) राटी दिये।
sabai jana ketāhurule (or k-tāharu sabar junate) timimekiharutãi àpluā dher (or dherai, or dheraiwat $\bar{a})$ rot $\bar{i}$ diye.

कत्ति ( or कति कति, or कत्ति जना, or कतिबटो, or कत्तिवटी) चन्यदेसिनो चाद्माद्रता x ंंर्रे गोखीलिनो बिधुवोहा काफ्नो थारेवे कन्ये केटीहरु ममंत् गेटे पिच्चि घर्मां एन।
katti (or krati kuti, or killti janā, or katincata, or katt. u"t! anyadesini $\bar{a}$ mā̃harn ra dher"u gov:hātiní bichu-
wiharu $\bar{a} p h n$ en tho. raiuatī kannuye ketihharu samet gotai pichchhe gharmān chhan.
प्रभुको अनुमह् तिमिहत prabhuko anugrah पर्ते जना मडॅ मयो। limihurusabai janत्र saña bhayo.

My two younger sisters are well.
. This one said to this servant, (that) I shall make thee, a small (person), great.

The person who did these little boys great honour, received from the king of his people much riches and a big bouse.
All the boys gave all their (others') neighbours their (own) many loaves. , B Some foreign wo nien, and many Gorkhā widows, with their few maiden daughters, are in each house.

गुलूले चाफ्ना बाहे गोर्खा- gurule $\bar{a} p h n \bar{a} b \bar{a})^{\circ}$ The guru (religiलो सिन्चेहर्जाद एक एक् haigorkhāl̄ shikshe-ous teacher) gave बस्त्र दियो। harulāi ek ek bastra his 12 Gorkhā disdiyo. ciples a garment each.
निनमांको कोई पनि छेरे tincomānko kō None (or neither) बेन। panidheraichhaina. of them is sufficient.
तिमिद्धरु (or तिमिह्हुमां- timiharu (or timi- There are to each को) जनंगलादू एक् (or harumānko) janan. (or every) one of येडटा, or एक् एक्, or एक् getāi ek (or yeutā, you 1 horse and 5 २) घोड़ा र पांच् (or पांच्- or $e k$ ek, or ek 2) cows.

वटा, or पांच् २ वटा) गाई ghorā ra pānch (or
बन्।
$p \bar{a} n \underline{c h} w a t \bar{a}$, or $p \bar{a} n c h$
2 wat $\bar{a})$ g $\vec{a} \bar{i}$ chhan.
येस्ले ता होद्दून तर ठुलो yesle tāhoinatara Not this one, but चदूं केटोले सेतो चदं हैलो thulo chain ketole the big boy, opened उघायो।
seto chain dailo the white door.
ughāryo.
तिमिद्रहुद्ंले तिनिद्रहले timiharuchainle Do not you do में नं गर ॥ tiniharule jhain na like as they (do). gara.
उनिद्रतघंमं ठुला ठुला uniharuchainmān Who were the कुन् चदूं भये।

उ मं भम्द T (or टेखि) $u$ manzband $\bar{a}$ (or He was (or be!hula thula kun biggest of them? chain bhaye.

बसियों भयो। dekhi) balliyo bha-came) stronger yo. than I.
चारे कप्रानले तिलंगालाद् chārai kaptānale The four capबौस् २ गर् पठाये। $\begin{array}{ll}\text { tilangāāāi bīs 2. gari tains sent the sol- } \\ \text { pathāye. } & \text { diers by twenties. }\end{array}$ $\begin{array}{ll}\text { tilangālāi bīs 2 gari tains sent the sol } \\ \text { pathāye. } & \text { diers by twenties. }\end{array}$
मेरो चइं घरी ₹ मिलिट्को दौलों क। . mero chain ghari As for my watch, 3 militko dhillo chha. it is 3 minutes slow.

नवं चइ चादूमादूलाद्र बौस् एक् कोम् पठाये।
nawanchairu $\bar{a}$ im- (They) sent the $\bar{a} i l a \vec{a}$ bis ek kos ninth woman some pathàye. $\quad 20$ kos.

निने दम् जना रालाले linui das junā $r \bar{a}$. The same tell एके दिन्मां मेबटा तरवार् jāle ckai dinmān kings sent 101) पठाये। saiwatā larawār pa-swords on the one thāye. day.
कम् (or कुन्) किमानिल kas (or kun) kis $\bar{\alpha}$. Which husbandबैजटा बारो लगायो। nille yeuṭ̄ bā̀̄̀ la. man planted a gāyo. garden?
दुद कारो द्म मंड़ा ₹ duikorīdus bhen- Bring, on the एकाबन् जाड़ा पर्वा चोंममठों ? $\bar{a}$ ra ekāwan jor $\bar{a}$ 64th day, twoदिन्मां ल्या। parewā chaun-score-and-ten sheep sathaun dinm $\bar{a} \underline{n} l y \bar{a}$. and 51 pair doves.
उम्ल आमिलाइ रोटोका usle āphailāi ro. He gave himself चार् हिस्सामां एक् हिस्सा !ịh $\bar{a}$ chār hiss $\bar{a} m \bar{a} \underline{n} \frac{1}{4}$ of the loaf. दियो। ek hissä diyo.
चार्त्से र पचाम् एक् बर्ष chār sairu pachत्as About $4 \overline{5} 0$ years भयो। ek bursha blayn. ago.
 होद्न) रात्कां चौथो पद्र्मां chain hoina) rätko Iscariot one) came *यो। clautho paharma $\bar{n}_{\underline{n}}$ in the 4 th watch of āyo. the night.
जब पहर् एक् दिन् चद्यो। jaba puharek din About the third charthyo. hour of the day (lit., ' when the day had ascended about a watch ').
उ दोमों कनि तोमों पह्य $"$ dosro ani li.sro दुबै पड़ो गयां। paheir duvai pungo greye.
the 9th hour (lit., 'both about the 2nd and 3 rd watch. ${ }^{\text {' }}$
घरी एक् दिन् रहंदा gharī ck din ra. (It) was about भयो। handā bhayo. the 11 th hour. of the day (lit.. the day about an hour remaining ').

| हुद्ध बज्नु चांद्यो। $y$ बज्नुलाद $p \circ$ मिलिट् | dui bajnu ānt!yo. 5 bajnulāi ะ0 | It is about 2 o'c $^{\prime}$ <br> It is 20 minutes |
| :---: | :---: | :---: |
| © 1 | milit chha. | to 5 . |
| चनि. ति जनंगे इएक्तु | ani ti janange | And they went |
| P घर्मां गये। | $\bar{a} p h n u 2$ gharmān | each to his own |
|  | gaye. | hous |

नेपाल् संबत् श्थहै चैत् nepāl sambat 1010 The 3rd Chait, बदी रोज है। chait badī roja 3 waning half, 1016 N.S.

ज्वीष्ट संबत् (or यौस्षो, khrisht sambat The 5th July: contracted यौ $^{\circ}$ ) शच्लह (or yīshwi, con- 1896, A.D.
जुलाय् $y$ दिन् जांदो (or tracted $y \bar{\imath}$. ) 1896 अुलायको पांचें निथि, or julāy 5 din jāndo simply जुलाय्य) । (or julāyko pān.
chaun tithi, or sim-
ply julāy 5).

| ट्स् रुपिया र बारह् स्राना | das rupiyā ra | Rs. 189-4-0 (lit., |
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## THE VERB

is of one conjugation and regular, except the following, which are more or less irregular:-


These vary their stom in certain parts.

## The Stem of Verbs

is got by dropping the Infinitive termination $n u$ : gar, the stem of garnu, 'to do'; hun, of hunnu, ' to be.'

Fiom the stem all the parts of regular verbs are formed； hut（what deserves the student＇s bost attention）the Perfect parts of those whose stem ends in $\underline{n}$ ，$a \underline{n}$ ，un，drop this ending： ！／rirgo．Indef．Perf．of agarmi，＇to do＇；ariyo，arinnu，＇to halt＇； hah！g，of bahanux．＇to How＇；garāyo，of garāunnu，＇to cause to be done ；Nuhyo．of duhumu＂，＇to milk．＇

It will be found that（dropping $\underline{n}$ ，anㅡ，un，as above directed） the stem is identical（in reg．verbs）with the 2nd sing． Imperative ：gur．ari．bah，gar $\bar{n}$ ，duh．

## Causal Verbs．

Itany primitive verbs，which may be either intransitive，or active or（in form）passive．＇have a causal form derived from them．br．as a rule，shortening thair stem vowel（if that be long）and adiling $\bar{a} u$（or $\bar{a} u n$ ），or by simply lengthening their stem rowel（if that be short）：$\overline{i n}$ in the stem is shortened to ！／or i！！．C＇ausal．are to be distinguished from Second Causal verbs（afierwarls referred to）．The former express immediate causation．tho latter，the mediale causation of the act or state of the primitive．

The following are some examples of Causal derivatives：－

| uthu＊ | tor rise |  | to cause to | o rise |
| :---: | :---: | :---: | :---: | :---: |
| m＂nr｜\％＂ | ．．die | mātrrı＂ | ，＇， | die $=$ kill |
| m＜（1）！u＂ | ．die |  | ．．，．， | be put to death |
| јัи水い＂ | ．，live | јイッデひ！てい | ，，，， | live |
| batham＂ | ，月оw | b | ， | fow |
| bok．u＂ | ，，carre | hokīunlu．u． | ，，．，， | be carried |
| 人行云いい | eat |  | ，，give | eat |
| 的兄いい | ．．dionk |  | ．．．， | drink |
| garm＂ | do | g（1ワ） | cause | be done |
| chhãp．＂． | ．，print | chhapā！ın！＂ | ， | be printed |
| ＂rilu ${ }^{\text {c }}$ | ．．stop．halt | ＂！？！积い兄儿＂ | ．．．．＇， | $\begin{aligned} \text { stop }= & \operatorname{stop} \\ & (\operatorname{tran} s,) \end{aligned}$ |
| 品成立＂い | －become |  | ．，．．． | －become＝make |
| ＂iklnum＂ | ．come nut | nikinlm＂ | ．．．．． | －come out |
| balun | burn | bālu＂ | $\because \quad$ ，． | burn＝kindle |
| bikiln | ．．be sold | berhull |  | be sold＝sell |
| 倞少：＂， | －understa | 1 ¢иј行的пи | ，${ }^{\text {－}}$ | be understood |

Where no causal form exists. the causal sense may be obtained by the use of gavi: dinnu after the primitive: dinmu yarai dinnu, 'to cause to be given': or by a paraphrase: dĩ̃os bhannye $\bar{a} j{ }^{\prime} \bar{a}$ grernu, ' to cause to be given ’ (lit., 'to order that (it) be given ) ; or by a paraphrastic use of the Second C'ausal iliom : рӣuпnu līumnu, 'to cause to be given' (lit., 'to cause to receive ').

## Coupouvid Verbs

are an idiomatic combination of verbs with another verb, following them, to modify their meaning. It is only the modifying verb that is conjugated. The following table of the various combinations of boknu. to carry (for which any other verb. primitive or causal, might be substituted) exemplifies this usage. The first column gives the different kinds of compound verbs:-

1. Second Causal bokn!! Ī̄nun" beline y"rātion to callse (annther) to
2. Intensive boki dignu
3. Potential bokill sakin"
t. Completive bok:

万. Frequentative bokne garmu bokillui ,
6. Inceptive boknu lāgnu .. Hãluu ant!n"
7. Desiderative ,, thoinu bokne ichchhe gram"
:, men .,
8. Permissive boknu dinnu
9. Acquisitive $\because p \bar{a}$ йпиい
10. Continuative bokdar rahamun boki
11. Progressive bok:lai jāqunu
12. Statical „, а̄umи

1:. Reicerative bokmu tō hokmu
., carry away lcarry
.. be able to carry
.. finish carrying
:, carry habitually
,. begin to carry
:, be about to .,
('ompound verbs are conjugated as active or intransitive, according as the first verb is such, except Nos. 1. 7, 8, 9, which
are always active: (1) usle timilāi premmān parasasta hunn lāwas, 'may he cause thee to abound in love'; kasaile timitāi phūlpāti gumāunne na garāwas,' may no one cause thee to forfeit the prize'; (2) usle tinalāi chhoi dewas, 'let him touch them,'; и majhuwā bhai diyo, 'he intervened ; (3) u āunnu sakchha, 'he will be able to come'; usle mānrnu sakchha, 'he will be able to kill'; (4) $u \bar{a} i$ sukyo, 'he has quite (or already) come; usle $m \bar{a} \underline{n} r i$ sakyo, ' he has quite (or already) killed (亏े) tyo āunne (or āundai) garyo, 'he came habitually'; tyesle bokne (or bokdai) garyo, 'he carried habitually': (6) tyo āunnu lāgyo (or thālyo, or āntyo), 'he began to come; tyesle garmu lāgyo, etc., 'he began to do'; (7) tyesle āunnu khojyo (or āunne ichchihe, or man, garyo), 'he sought (or wished, or was minded) to come'; (8) tyesle manlāi āunnu diyo,' he let me come; (9) tyesle $\bar{a} u \underline{n} n u$ pāyo, 'he was permitted to come' (lit., 'he found to come'); (10) tyo āundai (or $\bar{a} i$ ) rahyo, 'he was engaged in (or he continued) coming'; tyesle bhandai (or bhani) rahyo, 'he continued saying': (11) tyo jāndai gayo, 'he went on going': tyesle bhandai gayo, 'he went on saying'; (12) !!" bahandai $\bar{a} y o$, 'it came flowing'; usle bhandai $\bar{a} y o$, ' he came saying'; (13) timiharule pīunnu t $\bar{a}$ p $\bar{\imath} y(a u l \bar{a}$, 'you will indeed drink'; timiharu āunnu tā āyau, 'you did indeed come.'
(2) In the formation of Intensives other verbs than dinnu also are used, and in the same way : rākhnu, 'to keep,' bєsnu, ' Lo stay,' āunnu, 'to come,' jāñnu, ' to go,' uthnu,' to rise,' hālnu, 'to cast,' parnu, 'to happen,' linnu, 'to take,' rahannu, to continue,' 'lāgnu,' ' to get home, hit.' E.g., $\bar{a} p h \bar{a} l i ~ r a ̄ k h u u$, ' Lo throw arvay '; birsi hālnu, 'to forget'; $\bar{a} i \operatorname{la} g n u$, 'to come upon' ; and so on.
(5) The form bokne garnu, in the sense of 'to carry habitu. ally,' is not sanctioned by the Kāthmāndū authorities, who say it means 'to see that (one) carries'-is, in a word. a Second Causal ; but it is not only in general currency at Darjeeling, but, meaning literally, as it does, 'to play the carry-er,' grammatically natural. The Kāthmānḍūusage as well, how. o ver, is not unknown at Darjeeling: liniharu aphnu 2 man pherne gari manātye, 'they were persuaded into changing their minds' (lil., 'they causing their own minds to change.

Were persuaded '). $\bar{a} i j \bar{a} i q u \cdots u$, ' to habitually come and go, is a Frequentative, adopted from Hindì.
(6) The form represented by boknu āntnu, 'to be about to sarry,' 'to be on the point of carrying, is, like the Trreek ucider mellein, also used to express a settled futurity : bishwās (!trmu $\bar{a}$ !ltneharulā̃ , to them who shall hereafter believe."
(1:3) rahi rahanuu, 'to remain'; khār઼tai puni nu khāwas, ' neither let him eat: are examples of other Reiterative forms.

## Classification of Verbs.

Verbs are Transitive or Intransitive. boknu, to carry; is Trans.; $\bar{a} u \underline{m} u$, to come, Intrans. Some, which may be Trans. in English, are Intrans. in Nepālī: bolnu, 'to speak ; pachitāunuu, 'to repent : karāurnu, 'to cry.'

The nominative to trans. rerlis (active roice, of course) is put in the Agent case, except in the first pers. sing. and pla. of the indefinite and imperfect tenses. (See p.98.)

Inflexion of Verbs.
Verlos are changed or modified for voice, mood, tense, gender. number, person and negation. This is done, partly by inflexion, partly by the use of the auxiliary verb, humиu, 'to be.'

## Voice.

Trans. verbs have 2 Voices, Active and Passive.
The Passive is formed from the Act., by insert. g, after the stem, $\bar{i}$ before nothing, vowels and semi-vowels, and in before consonants, except that where the stem ends in $\bar{q} u$, the $i$ takes the place of the $u$ : gui (act.) g/uri (pass.)

| gati | geerio |
| :---: | :---: |
| gatul | garian |
| garyo | gariyo. |
| garda | garinda |
| garāullu | garāinuu. |

The $\bar{i}$, or $\overline{i n}$, corresponds to the Braj $i$, or $i j$, and the Marwar $i j$. Its pronunciation is cften like $i i$, or $i y a$, but the only way of reducing its use to rule seems to be to write it invariably $\bar{i}, i \underline{m}$.

## Mood.

Verbs have five Moods : Indicative, Subjunctive, Conditional, Imperative (used also as an Optative and a Potential) and Infinitive.

Tense
Verbs have fifteen Tenses: three groups of four each, centering round the three chief tenses, Present, Past and Future, with one extra tense added to the second group, and two to the third.-

| I. | Present- $\left\{\begin{array}{l}1 \\ 2 \\ 3 \\ 4\end{array}\right.$ | Indefinite <br> Imperfect <br> Perfect <br> ,. Continuous |
| :---: | :---: | :---: |
| II. | Past- $\left\{\begin{array}{l}5 \\ 6 \\ 7 \\ 8 \\ 9\end{array}\right.$ | Indefinite <br> Imperfect <br> Perfect <br> ,, Continuous <br> Indefinite Perfect |
| III. |  | Indefinite <br> Imperfect <br> Perfect <br> ", Contincious <br> Contingent <br> Perfect Contingent. |

Nos. 4, 8, 11, 13 are of comparatively rare occurrence.
Gender, Number, Person.
The changes of the verb in these respects will be shewn in the detailed examples that follow.

## Negation.

The modification of verbs for Negation is one of the must important peculiarities of Nepāli. It consists, generallv speaking, in the addition or insertion of $n a$ in the Positive form, and of course makes Conjugation doubly long.

## Paradigm.

The following general paradigm of the terminations of the various moods, tenses (lst pers. masc. sing.) and participles (masc. sing.), positive and negative, of every verb, shews that Nepālī conjugation, though extended, is not really difficult.

The hyphen in the Paradigm marks where the stem (act. or pass.) comes in.

The first line opposite each tense is the positive form ; the second, the negative.

Fill in the stem of any verb, and the other persons, number and gender, and you have the conjugation of that verb (regular) complete.



## Conjugation.

In the following detailed examples of conjugation, (1) that of the irregular intransitive verb hunnu, 'to be,' or ' to become,' is given in full ; (II) that of the regular transitive verb garnu, 'to do,' or 'to make,' and of the other irregular verbs is only sufficiently indicated.

> I. hunnu, 'то ве,' 'то веспме.'

This verb, like its English equivalent, is used (1) as a notional or principal verb: ishwar chha, 'God is,' where 'is' means 'exists'; ishwar ho, 'it is God,' ishwar strishtikarttā ho, ' God is Creator,' 'it is the Creator Cod,' where 'is' is merely a copula or joiner ; (2) as an auxiliary to a principal verb, or to an adjective, viewed as a principal verb: ishwarle garda chha, 'God is doing,' ishwar pavitra chha, 'God is holy.'

In the following conjugation, th.: feminine, where it differs from the masc., is indicated parentheticaliy. In the following paragraphs the Kāthmāṇ̣ū variations are indicated thus: [K..].

## INDICATIVE MOOD.

Present Indefinite Tense.
Positive.


As the personai pronouns are the same throughntt the conjugation, they will not be again expressed, though always understood. tyo, tiniharu, may be used instead of $u$, uniharu, and must be used for English neuters (p. 21).

The colloquial chhes，chhe，chheu，chhin，as feminines of chhas， chha，chhau，chhan，should not be countenanced，though they are found in frequent use．

Negative－＇I am not，＇etc．

| कदूंन | or | उद्न | chhuinna | or | huinna |
| :---: | :---: | :---: | :---: | :---: | :---: |
| 寅नस | ＂ | होदूनस् | chhainas | ＂ | hoinas |
| 令न | $"$ | होदून | chhaina | ： | hoina |
| 泠 | ＂ | हैं।न | chhaunna | ： | haunna |
| छौन | ＂ | हौन | chhauna | ＂ | hauna |
| कैनन् | ， | होड्नन－ | chhainan | ： | hoinan |

The colloquial chhinas，chhina，chheuna，chhinan，as feminines of chhainas，chhaina，chhauna，chhainan，should not be coun－ tenanced，though they are found in frequent use．
［K．－chhaina，for chhuinna；hoina，for huinna：chhainau， for chhaunna and chhauna；hoinau，for haunna and hauna．］

Emphatics：chhunai，chhasnai，etc．A strong form of chhai－ na is chhandai chhaina；and of hoina，hundai hoina．These express absolute certainty．

How chhu and hun are used＊
The alternative forms chhu and hun are not used indiffer－ ently，and their right use is for the foreigner somewhat difficult．The following rules will be found helpful．

1．The general rule has been already incidentally indicated （p．66）．chhu is used as a notional，when the sense is＇exist，＇ and also as an auxiliary to a notional verb or adjective： ishwar chha，＇God is（exists），＇＇there is a God＇；ishwar chhaina， ＇God is not（does not exist），＇＇there is not a God＇：ishwarle garda chha，＇God is doing＇；ishwar apavitra chhaina，＇God is not unholy．＇

[^8]Hun also is used as a notional, but only as a formal copula or connective, and as an auxiliary, but only in the Past Ind and Imp. Subjunctive: ishwar ho, '(it) is God'; ishwar srishtikarttā ho, 'God is the Creator,' '(it), is the Creator God'; ishwiar apavitra hundo ho, 'if God were unholy.'
2. A special rule is that hun has always the implicit sense of (and, especially in the third sing. (ho, hoina), is often used expressly for), 'yes,' 'it is so.'‘ is it so ?', 'no,' 'it is not so,' 'is it not so ?' : ishwar srishuikarttā ho, 'God the Creator,yes'; ishwar apavitra hoina pavilra chha, 'God unholy,-no ; (he) is holy,' 'God is, not unholy, (but) holy.'
3. The foregoing rules point to the distinction, that chhu expresses more a quality or action of the subject spoken of ; hun, more an assertion on the part of the subject speaking, a distinction which explains many apparent exceptions.

The above abstract, may now be reduced to the following mechanical ruiles:-
4. chhu is used, as a notional, whenever the sense is 'exist,' so that the verb stands alone, a verb of complete predication : ishwar chhn, 'God is (exists),' 'there is a God'; kye koì chha $k i$ chhaina, 'is there any one or not?' ; man rāa $\bar{a}$ chhu, ' I, the king, am.'
5. chhu is further used, as an adxiliary, with whatever is, or is syntactically equivalent to, an Ad.tective, that is to say :with an adjective : pavitra chhu, 'I am holy';
a participle, which is really an adjective: man anyeko chhu, 'J have come'; man $\bar{a} u \underline{n} d a$ chhu, 'I am coming '- [excent in the two cases given below ( 7 ) in which hun is used];
,, an indefinite noun or pronoun in the nominative (in verb-apposition to the subject), which, being indefinite, is really equivalent to an adjective: man $r \bar{a} j \bar{a} c h h \imath$, 'I am a king,' 'I am of the quality of a king ': tyo kois chha, 'he is some one' ;
a noun or pronoun in the dative, which involves the idea of a participle of existence, 'belonging ': mantāi chha, '(it) is (belongs) to me,' 'I have...';
with an indefinite noun or pronoun in the agent case : rājāle chha, 'it is by a king';
" a noun or pronoun in the genitive, when this states the relation of the possessor: rājako ghar chha, 'th: king has a house'; or when it is indefinite (in which case it is equivalent to an adjective) : rājāko ghar chha, ' (it) is a king's house,' ' it is the house of a king,' 'it is a house such as a king has';
a noun or pronoun in the locative, which involves the idea of a participle of existence, 'resting in' : gharmān chha, '(it) is in the house';
an adverb of rest in a place, which is equivalent to a noun in the locative : kahān chha, ' where is (it) ?'; a preposition (except of source or agency): mero lāgi chha, ' (it) is for me,' which is equivalent to a dative.
6. hun is used, as a notional, with whatever is, or is syntactically equivalent to, a NOUN, that is to say :-
with a deflnite noun or pronoun in the nominative (in verbapposition to the subject) : ishwar ho 'it is God'; $\bar{i} s h w a r$ srishtikartta ho, 'God is the Creator,' ' $i \mathrm{i}$ is the Creator God'; main hun, 'it is I'; mann rājāanun, 'I am the king'; shabda yei ho, 'this is the word '; timro $n \bar{a} \underline{n} u$ ky $\bar{a} h o$, 'what is your name?'; bun, 'they are the faithful'; an infinitive, which is really a noun : dharmma dharm-
ma garnu ho, 'righteousness is to do righteousness';
a dafinite noun or pronoun in the agent case: rājāle ho, 'it is by the king.';
a definite noun or pronoun in the genitive when this states the relation of the possessed, rāja $k o \quad h o$, 'it is the king's'; 'mero ghar ho,' 'it is my house'; ghar merai ho,' the house is mine'; jati mero chha sabai tero ho, ' as much as I have is thine ';
an adjective used as a definite noun; ti bishwāsyogya
an adverb (except of rest in a place): u katā ho, where (lit., whither) is he ?' ; abasse ho, ' it certainly is ': $\bar{a} i u h$ ho, 'it is to-day'; kasogari ho, 'how is it ?'
with a preposition of source or agency: li subai ekai deklii hun, 'they are all of (from) the one'; rājāko kāranle ko, 'it is because of the king.'
7. hun is further used, as an Auxiliary, with a participle, in the past indefinite and imperfect subjunctive only: man hundo hun. . if I were '; ishworle bhundo ho, 'did God say.'

Apparent exceptions will be found but to prove the seven rules given above. For exainple:-
(1) jaslāi mainlei sirjyeko ho, 'whom I myself have created.' Here ho has the force of 'yes' (rule 2), and chhu is understood before it (rule $\overline{\text { J }}$ ) : 'whom I myself have, it is true, created.'
(2) jasori j̄̄u àtma bina murdà chha tyesairi bishwàs pani karmma bin $\bar{a}$ murd $\bar{a} h o$, 'as the body is dead without the spirit, so also is faith dead without works.' Here ho is an assertion, on the part of the subject speaking (rule 3), and chha is understood before it (rule 5).

In many other cases, indefiniteness will explain a chhu, where the rules scem to require a $h u \underline{n}$; and assertion, a $h u \underline{n}$, where a chhu seems required.

How the use of chhu or hun affects the sense is well exemplified in these sentences: meri swāsni chhaina, 'I have not a wife'; meri swāsni hoina, 'she is not my wife': timro nānu $k y \bar{a} h o$, 'what is vour name ?' ; timro nānu kye chha, 'have you a name' ?

An emphatic form of the Pres. Ind.
having the sense of ascertainment on enquiry, is current at Darjeeling [though it seems unknown at K.]. It is probably a corruption of rahye chhu the pres. perf Indic. of rahannu, 'to remain,' and may be translated literally 'I am, aftor all,' etc. :-

Positive.

| रंड | or | हो शांक | rānchhu or |  | $r \overline{\underline{n}} \mathrm{n}$ chhu |
| :---: | :---: | :---: | :---: | :---: | :---: |
| ₹ैस् | , | ,, रैइस् | raichhas , | , | raichhas |
| र |  | etc. | rachha |  | etc. |
| रां ì |  |  | rānchhaur |  |  |
| राश |  |  | rāchhau |  |  |
| राइन् |  |  | rāchhan |  |  |

Negative.

rānchhu corresponds to chhu; and ho ranchhu, to hun.
The forms rahechhu, etc., rahenachhu, etc. are also found.
rānchhu, etc., may be used with any part of any verb, in the same way as with ho and hoina: garda rānchhu, 'I am, after all, doing'; gardaina rānchhu, 'I am not, after all, doing'; garyeko raichhas, 'thou hast after all done'; garyeko raina. chhas, 'thou hast not, after all, done'; tapāni īshwarko patti bāto niskannnu bhayeko ho rachha, 'Thou hast, after all, come forth from God.'

Such idioms as chhu. ra, chhas ra, 'I am,' ' thou art,' are common, at the end of a sentence, and are elliptical for ' I am, and [therefore so and so, understood, follows],' 'am I, that [therefore so and so, understood, should follow]'? $r a$, which means 'and,' may follow any part of any verb in the same way : garyo ra, 'he did, and [so and so, understood, follows]'; rotī lyăyekā chhaunna ra, 'we have not brought bread and [therefore he has said that to us]' (Matt. xvi. 7).

Present Imperfect.
Pos.

| इंट | hunda chhu | I am | being, I am |
| :---: | :---: | :---: | :---: |
| , उस् | chhas | thou art | etc. |
|  | chha | he, she, it, is | " |
| का | chhaun | we are | " |
| बो | chhau | you | " |
| इन् | chhan | they " |  |

For the above, when the tense if unmistakable, the fut. ind., hunchhu, etc., may be used, for brevity.

> Neg.-' I am not being', etc.

| कंदोंन | or | कंश | hundinnna | or | hunnna |
| :---: | :---: | :---: | :---: | :---: | :---: |
| कंडेनस् | " | उत्रस् | hundainas | , | hunnas |
| कंदेन | " | कन्न | hundaina | : | hunna |
| कंदों | " | कंt | hunddaunna | or | hunnnau |
| उंदौन | " | कं | hundauna | " | hunnnau |
| अंद्नन् |  | उव्रन | hundainan |  | hunna |

The second form, though given here, is mainly used in the fut. indef. tense, which see (p. 77).

The same contraction takes place in other verbs whose stem ends in a vowel and anusvār: dinnnna, of dinn nu, 'to give'; jānnnna, of jā$\underline{n} n u$, 'to go'; and occasionally also in other verbs: garnna of garnu, 'to do,' but not as a rule.
hunnna is formally correct, but in practice the $n$ is usually dropped, and the word written hunna, the same as the third sing.
hunnnaun and hunnnau are K. forms, but may well be adopted as standard.
[K. for hundaunna is hundainaun; and for hundauna, hundainau.]

In honoriffe speech it is the short form, hunna, that is used ; āphule yo garnu hunna, 'thou art not doing this.' The reason is that the long form, hundaina, often has the imperative force, ' it won't do,' which would not be respectful.

The emphatic of hunda is hundai, or hundainai (to be carefully distinguished from hundaina).

When the meaning is 'exist,' chhandai is substituted for hunda, and, generally, the form chhand-, fot hund : chhandai chhaun, 'we have our being.'

This tense is often made by the compound inceptive (p. 59) ; hunnu lägyen 'I have begun to bc,' which is of course a very expressive imperfect.

Present Perfect．
Pos．

［Here，as throughout after this，＇he＇stands for＇he，she，it．＇］
Neg．－＇I have not been，＇etc．

| भयेको | 可दूंन | bhayeko | （i） | chhuinna |
| :---: | :---: | :---: | :---: | :---: |
|  | १ैनस् | ＂ | ， | chhainas |
| ＂ | ＂，㗈न | ： | ＂ | shhaina |
| भयेका | 言ंन | ＇ohayekā | ＂ | chhauñna |
|  | ＂बौन | ＂ |  | chhauna |
|  | ڤॅनन् |  |  | chhainan |

When the nom．is fem．，bhayek $\bar{\imath}$ is used；when masc．plu．， bhayek $\bar{a}$ ．In other words，bhayeko，which is the perf．parti－ ciple，follows the rule of adjectives．［K．，strangely，makes． the fem．plu．the same as the masc．plu．］
bhayeko（ $\bar{i}, \bar{a}$ ）may be shortened to bhaye，especially when used as a sort of Historical pres．perf．：bhaye chha，＇he has been．＇

A colloquial form is bhāko；another is bhayāko．

In the above tense the word＇have＇is used as an auxiliary． When it is used as a notional，it is translated by the verb ＇to be，＇with the dat．，or gen．，or gen．－loc．：uslāi adhikār chha， ＇he has wuthority＇；usko yeutā chhoro chha，＇he has a son＇： usk $\bar{n} \underline{n}$ dhan chha，＇he has riches＇；merā$\underline{\underline{n}}$ gā̄̄goru thiyo，＇I had cattle．＇$[-k \bar{a} \underline{n}=$＝$k o m \bar{a} \underline{n} ; ~ m e r \bar{a} \underline{n}=m e r o m \bar{a} \underline{n}$ ：a combination of the gen．and loc．affixes．］

So, 'having': dhan hunne mānchhe, 'a person having wealth'; $\bar{a} \underline{n} k h \bar{a}$ hund $\bar{a}$ hundai, 'while (though) having eyes'; gang $\bar{a}$ n $\bar{a} \underline{n} u$ bhayeko ek jan $\bar{a}$ newār, 'a Newar having the nams (named) Ganga.'

## Present Perfect Continuous.

Pos.
ङंने भयेको ( 7 ) कु hunne bhayeko (i) chhu I have been being कस् ," chhas thou hast ," etc.

Neg.-'I have not been being,' etc'.

etc.
An alternative form is the compound continuative (p.59), hundai rahyeko chhu, etc., 'I have continued being'; rahyeko being the perf. partic. of rahannu, 'to continue.'

> Past Inderinite.
> Pos.

| थियं | thiyen | I was |
| :--- | :--- | :--- |
| थिद्स | thiis | theu wast |
| थियो ( थिई् ) | thiyo (thī) | he was |
| थियूं | thiyūn | we were |
| थियो | thiyau | you ", |
| थिये ( थिद्न्न ) | thiye (thiin) they :" |  |

Notice the change of termination in the lst plu. The rule is: -aun, after a consonant (except in fut. conting., and pres. imperat.) ; - $\underline{n}$, after a vowel, or after the semi-vowel, $y$.
[Throughout conjugation, final $e$ is often written $\bar{a}$ : thiy $\bar{a} \underline{\underline{n}}$. for thiyen; thiy $\bar{a}$, for thiye; bhay $\bar{a}$, for bhaye; bhayāko, for bhayeko; huny $\bar{a}$, for hunne; and so on.]

A very common abbreviation is to drop the first $i$ : wiे thyen, etc.

The forms in parentheses are the feminine, of course.

Neg.-‘I was not,' etc.

| धिद्ंन | thiinna |
| :--- | :--- |
| धिद्नस् | thiinas |
| थियेन ( थिईन) | thiyena (thīna) |
| थियूंन | thiyūnna |
| चियोन | thiyतuna |
| चियेनन् (थिद्ननन्) | thiyenan (thiinan) |

[K. for thiyauna, thiyenau.]

> Past Imperfect.
> Pos.

| इंट् थियें | hunda thiyen I | was being |  |  |
| :---: | :---: | :---: | :---: | :---: |
| ", चिद्सस् | " thiis thou wast ", |  |  |  |
|  | etc. |  |  |  |

Neg.-'I'was not being,' etc.

| इंदेन थियें | hundaina thiyen |
| :---: | :---: |
| " थिद्स् | etc. |

Abbreviations: thyen, for thiyen, this for thiis, etc.; hunthyen, for hunda thiyen; hunthis, for hunda thiis, etc. [K., hunthen, hunthis, etc.]
hundaina thiyen, etc., must be carefully distinguished from hundainai thiyen, which is, not neg., but pos., and means ' while I was in the act of being.'

This tense, like the pres. imperf. (p. 71), is sometimes made by the compound inceptive: hunnu lägyeko thiyen. 'I had begun to be.' 'Was existing' is thindai thiyen, etc.

> Pas't Perfect.
> Pos.

| भयेका (7) थियें | bhayeko ( $\bar{\imath}$ ) thiyen I had been |  |  |
| :---: | :---: | :---: | :---: | :---: |
| $"$ " थिद्सस् | ", | "thiis thou hadst |  |
|  |  |  | etc. |


| अयेको (7) |  | .Neg.--I had not been,' etc. |  |  |  |
| :---: | :---: | :---: | :---: | :---: | :---: |
|  |  | चिर्न | bhayeko | (i) | thiinna |
| " | " | चिद्नसस् | " | " | thiinas |
|  |  |  | etc. |  |  |

[K. fem. plu. same as masc. plu.]
Past Perfect' Continuous.
Pos.-'I had been'being.' etc.
इंने भयेको (7) थियं hunne \$hayeko (i) thiyen
", " , धिद्स् ., ., ., thiis
Neg.-'I had not been being' etc.
कंने भयेका (१) थिदंन hunne bhayeko (i) thiinna
, " " "धिद्नस् ", "thiinas
Alternative: the compound continuative form (p. 59), bhai rahyeko thiyen, 'I had continued being.'

Indefinite Perfect.
Pos.

| भयं | bhayen | I | was, | or | have b | been |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: |
| भद्श | bhais | thou | wast | , . | hast | " |
| भयो ( भई. ) | bhayo (bhaì) | he | was | " | has | " |
| भयूं | bhayūn | we | were | , | have | " |
| भयो | bhayau | you | " | " | " | " |
| भंये ( भह्न् ) | bhaye (bhain) | they | , | , | , | " |

Neg.-'I was not, or have not been,' etc.

| भदंन | bhainna |
| :--- | :--- |
| भद्नस् | bhainas |
| भयेन (भई्न) | bhayena (bhaīna) |
| भयूंन | bhayūnna |
| भयोन | bhaya'nn |
| भयेनन् (भद्नन्) | bhayenan (bhainan) |

Students who do not know the Devanāgari must note that bhais, bhain are words of two syllables (bha-is, bha-in): bhainna, bhainas, bhainan, of three.
bhayeu is sometimes written for bhayau, especially in the fem., and also as the plu. fut. perf. imperat.

Emphatic forms add nai: bhayennai, bhaisnai, etc.
Colloquial for bhayo is bho.
[K.: bhayenaun, bhayenau, for bhayūñna, bhayauna; and 3rd. plu. fem. same as 3d. plu. masc.]

## Fotore Indefinite. <br> Pos.



Neg.-‘ I shall, or will, not be,' etc.
कंटौंन or ङंन्न hundiñna or hunnnna etc.

The negative is the same as of Pres. Imperf., which, with the notes thereon, see (p.7.7).

In honorific address, the Fut. Conting. hol $\bar{a}$ is sometimes, when modesty requires, used instead of hunchha; āphule tyo garnu holā, 'thou wilt do that'; and for the negative the short form, hunna is always used, not hundaina, which has an authoritative force inconsistent. with respectfulness: $\bar{a} p h u l e$ tyo garnu' hunna, ' thou wilt not do that.'

Distinguish hunnan of this tense from hunan of the Fut. Conting. (p. 80).

The tense, as the translation of it shews, is used, not only to express simple futurity ('I shall,' 'thou wilt,' etc.,) but also determination ('I will,' ' we will') and authority ('thou shalt,' 'he shall,' etc.)

When 'will ' means ' wish,' it is rendered by the compound desiderative (p. 59) : hunne ichchhe garda chhu, 'I wish to be.'

When 'shall' expresses command, it is best made by the imperative: jhūtho na ho, 'thou shalt not be false,' 'be not false.'
hunchha has sometimes the sense !of permission or approval; and-hundaina, of prohibition or disapproval: hunchha, 'it will do,' 'you have permission,' ' yes'; hundainu, 'it won't do,' ' you shan't,' 'it is impossible.' 'no'; hundai hundaina, 'it won't do at all.'
'I won't be' is hunna (short for hunnna); 'I won't go,' jānina; 'I won't give,' dinna; and so on with other verbs whose stem ends in a vowel and anusvār.
'must' may be made by the fut. and abas.se, necessarily '; abasse hunchhu, 'I must be'; or by the fut. of parnu, 'to happen,' and the infinitive : man hunnnu parchha, 'I must be.'

Besides the regular fut. indef., there is also the logical future and settled futurity form, hunne chhu, which is the full pres. indef. form, and, indeed, is the unabridged form of hunchhu itself. It means 'I am a be-er' 'a be-er now and always, and therefore also at the future time in question' (logical future); or 'I am the be er.' ' the one who is to be' ( settled futurity) So with other verbs; āunne chhu, 'I shall come'; 'I am the coming one'; tyesle garne chiha, 'he shall do'; 'he is the doing one.' [This is the explanation of the K . fut. indef., hunyā̄chhu.]

Future Imperfect.

## Pos



Neg.-'I shall, or will, not be being,' etc.
 etc.

Future Perfect.
Pos.-'I shall, or will, have been,' etc.

etc.
Neg.-'I shall, or will, not have been,' etc.
भयेको (7) ऊंदौंन bhayeko (ī) hundinnna or (p. 72).
", „ ङंट्नस् „, ,hundainas
etc.
This tense may sometimes be translated as if it were the fut. indef., regarding the bhayeko, not as a part of the verb, but as an adjective, pure and simple: 'I shall be a been one.'

## Future Perfect Continoous.

Pos.-' I shall, or will, have been being,' etc.


Neg.-'I shall, or will, not have been being,' etc.
डंते भयेको (7) ङंदौंन hunne bhayeko (i) hundinn $n a$ or (p. 72).
" ", " कंदेनम् ", ", huñdainas

Elternative : hundai rahyeko hunchhu, 'I shall have continued being,' etc.

Future Contingent.
Pos.

| होखंला (7) | hounlà (i) | I shall b |
| :---: | :---: | :---: |
| होलास् ( 7 ) | holās (is) | thou will ," |
| रोला (7) | holō (i) | he will |
| होजंला | houn $\underline{l} \bar{a}$, | we shall |
| होंोला, | hoaulā | you will |
| उनन् (उत्रतन्) | hunan (hunin) | they :, |

Neg.-'I shall not be,' etc.

| होवैंन | howainna |
| :--- | :--- |
| होवैनस् | howainas |
| होवैन | howaina |
| होवेनेंं | howainaun |
| होवैनो | howainau |
| होवैनन् (होवैनिन्) | howainan (howainin) |

This tense is used when the event is deemed, not certain, but contingent, and is sometimes translated 'may be,' or as present (' is,' etc.): jahā̄$\underline{n}$ loth holā tyahā$\underline{n}$ giddha bhelā hunchhan, ' where the carcase is, there will the vultures be gathered together.' Here there is an element of uncertainty or contingency in the first clause (' is' being equivalent to 'may be '), but a declaration of certainty in the second.
holï is used after any part of any verb to express probability : chha hol $\bar{a}$, 'it probably is'; garyo hol $\overline{\bar{a}}$, 'he probably did '; hunchhu holā, 'I shall probably be'; hundaina holā, 'it probably will not be'; hola $h o$ is a strong form of hola .

In honorific speech hola , as already noted ( $p .77$ ), is often preferable to hunchha, for the fut. indef.
The $l$ of this tense should properly be $n$ (as seen in the 3rd plu.) ; but the substitution is characteristic of Indiau. Ask a Native to say ' number, and he will probably say 'lumter ' His word for 'blue' is as often $\bar{V}_{\mathrm{l}} \mathrm{l}$ a's, the correct form, nil.
[K. substitutes $o$ for $a$ in the second syllable of the negative : howoinna, howoinas, etc. For the standard rule, see note on the fut. conting. of garnu.]

Futurf: Perfect Continaent.
Pos.-'I shall have been,' etc.


Neg.-'I shall not have been,' etc.

| भयेको ( 4 ) होवैंन | bhayeko (i) howainna |  |
| :---: | :---: | :---: |
| $"$ " होवैनस् | etc. | ", howainas |

Example: jye jye bhūl bhayekā hunan, 'whatever mistakes there will (or may) have been.'
[K. has, for plu. of neg., huoyinaun, huoyinau, huoyinan.]

## SUB.JUNCTIVE MOOD.

The PRESENT group of tenses is the same as for the Indicative, with bhanye dekhi, 'if,' or ta, 'then,' 'therefore,' added.

The Past and foture groups are different from the Indicative; except the indef. perf., which is the same as for the Indicative, with $t a$ added; but these also, if they are, or are equivalent to quotations, may be the same as the Indic., with the conjunction added. See Exercise vili. 17.
bhanye dekhi is short for bhanyeko (partic. of bhannu, "to say') dekhi, lit., 'from having said '='if you say'='if.' The dekhi is frequently omitted; chhu bhanye, 'if I am.' [K.: bhane, for bhanye dekhi.]
$t a$, 'then,' 'therefore,' is the conjunctive adverb, and indicates that the statement it follows is subjunctive, or subjoined to the principal statement.
[Such Enalish Subjunctive usages as (1) Oh! that he were, (2) 'lest thou be poor,' (3)' whoever he be,' are respectively
rendered: (1) nāy u buddhimān bhaye dekhi tā hunthyo (lit., ' Oh! had he indeed been wise, it should have been [all right]'); (2) na bhaye $1 \bar{a}$ tann kungāli holās (lit., 'otherwise indeed thou mayest be poor'), or tan kangāli na hunnulāi (lit., 'in order to thy not being poor'), or tan kangāli na ho bhani (lit., 'saying, be thou not poor'), or ra tan kangāli na ho (lit., 'in order that thou be not poor') ; (3) u junsukai hawas (lit., 'let him be whosoever').]

Present Indefinite.-'If I am,or be,' etc.
Pos. Neg.
chhu, or huñ $\left\{\begin{array}{l}\text { bhanye dekhi } \\ \text { ta }\end{array}\right.$ chhuinna, or huinna $\left\{\begin{array}{l}\text { bhanye de- } \\ \text { khi ta }\end{array}\right.$
Present Imperfect.-'If I am, or be, being,' etc.

$$
\text { hunda chhu }\left\{\begin{array}{l}
\text { bhanye dekhi } \\
\text { ta }
\end{array}\right.
$$

Present Perfect.-'If I have been,' etc. bhayeko (ī) chhu $\left\{\begin{array}{l}\text { bhanye dekhi } \\ \text { ta }\end{array}\right.$ Present Perfect Continuous.-'If I have been being,' etc.

$$
\text { hunne bhayeko (i) chhu\{ } \begin{aligned}
& \text { bhanye dekhi } \\
& \text { ta }
\end{aligned}
$$

For the rest of these tenses, see the corresponding Indicative, Positive and Negative (pp. 66-74).

On 'if I am,' 'if I be,' see p. 85, on the fut. indef. of this mood.

> Past Indefinite and Past Imperfect.
> Pos.


Neg.-‘ If I were, or were I, not,' etc.

| न छंटो (१) इं | na hundo (i) hun |
| :---: | :---: |
| " " होस् | hos |

etc.
[K. translates: ' I may or might have been'; and, for the neg., gives: hundaina hun, hundaina hos, etc.]

## Past Perfect.

Pos.-' If I had, or had I, been,' etc.
भयेको भये देखि bhayeko bhaye dekhi
Neg.-I If I had, or had I, not been,' etc.
न भयेकों भये ट्रेखि na bhayeko bhaye dekhi
This tense is really impersonal, and does not vary for person, number or gender.

Sometimes it is shortened to bhaye, na bhaye (dropping the -ko bhaye dekhi) with the distinguishing conjunctive adverb $\overline{t a}$, -indeed,' added.

It is sometimes used for the indef. perf. tense, ' if I was, or have been.'

It has an alternative form, viz.Pos.

" न " " "

$$
\text { " , } n a, \ldots, "
$$ etc.

## Past Perfect Continuods.

Pos.-'If I had been being,' etc.

Neg.- If I had not been being,' etc.
छंने न भयेको भये देखि hunne na bhayeko bhaye delhi.
Or hundo hun, etc., may be substituted for bhaye dekhi, as in pest per.

## Indefinite Perfect.

Pos.

| भयें त bhayenta | if 1 was, or have been |
| :--- | :--- |
| महस् ." bhais ., "thou wast ," hast ., |  |

etc.
Neg.-'If I was not, or have not been,' etc.
भद्रंन त bhainna ta
भह्नस् ", bhainas .,
etc.
This is just the Indic. tense, witr, ta added.
Future Indefinite.
Pos.-'If I shall, or should, or were to, be,' etc.
भयें भन्ये देधि bhayen bhanye dekhi
भह्स् ,, , bhais ,, ..
etc.
Neg.-' If I shall not be,' etc.
भहंन भन्ये देखि bhainna bhanye dekhi
भร्बनस् ,, ,, bhainas :, ,.
etc.
See note on the fut. perf., below.
This is the same form as the preceding, with bhanye dekhi. instead of $t a$. The Nepāli throws himself, in imagination, forward into the future, and supposes it already past • 'supposing it to be said, when the time has passed, that I was,' or 'supposing the time to have passed, and that I was,' i.e., 'if I shall be.'

It is obvious that the above form can only express simple futurity, not determination or authority, etc., (p. 78). To express these the fut. indef. indicative form must be used, with $t a$ added ; or recourse must be had to some periphresis.

When the English ' if I am,' 'if I be,' have a future sense, as they often have, they are of course rendered in Nepāli, not by the pres. indef., but by the fut. indef.

Future Imperfect.
Pos.-‘If I șhall, or should, or were tn, be being,' etc.
कंडे भयं भन्ये देखि hundai bhayen bhanye dekhi
" भदस् ", " bhais ." " etc.

Neg —' If I shall, etc., not be being,' etc.
छैंदेन भयें भन्य देखि hundaina bhayen bhanye dekhi
" भद्इस् ," " bhais ,, "
etc.

## Future Perfect.

Pos.-' If I shall, or should, or were to, have been,' etc.

", " भद्धस्," ", ", bhais ," "
etc.
Neg -' If I shall, etc., not have been,' etc.
भयेको (7) भद्बंन भन्ये देखि bhayeko (i) bhainna bhanye dekhi
". " भद्ननस् " " " "te. "bhainas " ."

The fut. indef. is often used loosely for this form.'

## Future Perfect Continuous.

Pos.-‘'If I shall, or should, or were to, have been being,' etc. झंने. भयेको ('广) भयं भन्य दे hunne bhayeko (i) bhayen bh. d.
" " " भद्स्," " "tc. " "bhais " "

Neg.-'If I shall, etc., not have been being,' etc. इंने भयेको ( $)$ ) भहंन भन्य देखि hunne bhayeko (i) bhainna bh. d.
" ", "मदूनम् ., ", ., bhainas ,". etc.

## Futtre Contingent.

Foture Pfrfect Contingent.
Properly speaking, the Subj. Mood has no fut., or fut. per!. conting. ; but, if necessary, they can always be formed by merely adding $t a$, 'then,' to the Indic. forms.

## CONDITIONAL MOOD.

This mood has only one tense: the English "Future SubJunctive," without its conjunction :-

Pos.-' I should, or would, be, or should, or would, have been,' etc.

| इंने थियें | hunne thiyen |
| :--- | :---: |
| , थिद्स् | , thiis |

etc.
Neg.-' I should, etc., not have been,' etc.
अंने थिद्ंन hunne thiinna
., चिद्नस् „ thiinas etc.

This is the same form as the past indef. Indicative, with hunne before it (p.74), and is subject to the same abbreviations as the past imperf. Indic. : hunthyen, etc.

Of course, when 'should' means ' ought,' or 'would' means 'could wish,' they cannot be rendered simply as above: ' you should be,' timiharu hunnu parda chha (or parchha) ; ' you should have been,' timiharu hunnnu parthyo (or paryo,) ; 'you would not' timiharule ichchhe garyanna; 'would that ve were.' timiharu bhaye tā hunthyo; 'I would all were like me,' ichchhe garne thiyen sabai man jastai houn bhani; and so on. (See Exercise viit. 22, 34).
'Might' in the Conditional sense would require some such contingent word as hol $\bar{a}$ or $k o n i$ to be added to the Conditiona l tense ; ' I might be,' hunne thiyen holă, or koni hunne thiyen : or, changing to direct speech, simply hountā, 'I shall possibly be.' For 'might' in other senses, see under Imperative Mood, p. 88.
'Could' in the Conditional sense would require the Conditional tense of the compound potential (p. 59): 'I could be,' hunn $n$ sakne thiyen; or, in direct speech, hunnnu sakuñla, 'I likely shall be able to be.'

What has been said of 'should,' 'would,' 'might,' 'could,' applies equally to 'should have,' etc.
imperative, optative and POTENTIAL MOOD.

## Present Indefinite and Imperfect.*

Pos.
हों houn let me be; may I be; (that) I may or might be हो ho be thou mayest thou ," ", thou ,"might-,, हवस् hawas let him be may he ", " be may,, might ",
होज hoūn ., us " " we ", " we .", " " "
हव hawa be you " " you ", " you ., ", ", "
होउन् houn let them be " they ", " they,", ", " Neg.-' Let me, etc., not be,' etc.

| न हों | na houn |
| :--- | :--- |
| , हो | "ho |

etc.

ho is often lengthened to hou, as a respectful form, and hour is not infrequently lengthened out to houna. So also with other verbs: deu, deuna, 'give'; jāu, jāuna, 'go'; garauna= 'do.'

Bawas is often contracted to hos.

[^9]'That' with this part, is translated by ra before the verb, or bhani, or bhanyera, or bhannye khātirle, after the verb: ra man houn, or man houn bhani (or bhanyera, or bhannye khātirle), 'that I may be.' [The same sense may be rendered by the Infinitive: man hunnulāi, or man hunnuko lägi, or man hannu bhani, or man hunnu bhanyera, 'that I may be.'] See on Subordinative Conjunctions.
' Let,' when it means 'allow,' requires the compound permissive form (p. 59) : manlāi hunnu deu, " allow me to be.'

On 'may' in the contingent sense, see p. 80. When it means 'can,' it is of course rendered by the compound potential (р. 59) : lunnu sakla chhu'I may (can) be.' When 'can' means ' may,' it is rendered by the Potential Mood: ' you can go,' jāu, jāwa, jānnnu, jānnnu hawas, jānnu hunchha.

How it is that properly ' may' tenses may, as here, be ren. dered 'might,' is, that what in English is INDIRECT, is often'in Nepāli changed into DIRECT speech: u bhā̄haru jaslo hunnu paryo dayāwanla hauas bhannye khātirle, "he had to be like the brethren that he might (lit., may) be merciful' [notice the rendering of 'had to' by paryo (lit., 'it was necessary,' etc.)]; sodhye yo kye holā bhani, 'they asked what this might (lit.. may) be'; manlāi nirbhay chha ra pani, 'though I might be bold' (lit., to me is [ = I have] boldness'). [In other senses, 'might' is rendered in other ways: tyesle u saña hunnulāi u sita binti garyo, ' he besought him that he might be (lit., to be) with him.'] See p. 87.

This idiom of direct, for indirect speech, that is, of present. for past tenses, is all-pervasive in Nepāli, and should be kept in mind by the student. See the paragraph on the subject under Syntax.

The form hounjuă [K., hunjyāl] is from this tense. It is combined with the word samma, 'level with,' 'till': man hounjyāl samma, 'till I am not,' lot., 'as long as I am (may be)'; man na hounijyăl samma, 'till I am,' lit.,' as long as I
am not (may not be).' [So with other verbs : garunjyāl, of
 the sense is 'exist,' the form chhauniyall उंज्चाल is substituted for hounjyāl: man chhauniyāl samma, 'as long as I exist.' Observe that when the proper translation is 'till,' the negative Nepālī stands for the positive English, and vice versâ ; but that when the proper translation is 'as long as ', the negative or positive is the same in both languages.

The honorific form of the Imperative is :--
hoūn
hou, houna, huninnu, huㅍnu hawas
houn
hoūn
hunnnu, huñuи hawas.
houn
So with other verbs: $\bar{a} p h u t e ~ g a r n u ~ h a w a s, ~ ' d o ~ t h o u ~ ' ; ~ e t c . ~$ For the pronouns of the form, see p. 21.

## Present Perfect

Pos.-' Let me, may I, (that) I may or might, have been,' etc.
भयेंको (7) होंं bhayeko (iे) houn.
$\therefore$," हो
etc.

Neg.-'I.et me, etc. not have beer,' etc.
भयेको (7) न होंख bhayeko (ī) na houn
$, ", ~ ह ो ~$ etc. Future Perfect.
Pos.-' Thou shalt, or shouldst, be, or have been.'

भयेस्
bhayes
Neg.-' Thou shalt, etc., not be, or have been.' न मयेस्
na bhayes
bhayes is probably a contraction of bhayeko hunchhas (fut. perf Indic.), ' thou shalt have been,' and it may be called the Completive Imperative. Its emphatic is भयेम्न्है bhayes-hai? Its plu. is bhryeu, p. 77.

## INFINITIVE MOOD.

Present Indefinite.
Pos.-‘To be.'

ङंनु hunnu
Neg.-' Not to be.'
न अंनु $n a$ hunnu

Present Imprerfect.
Pos.-'To be being.'
कंद् उंनु hundai hunnnu
Neg.- 'Not to be being.'
ङंटैन अंनु hundaina hunnu
Present Perfect.
Pos.-' To have been.'
भयेको (7) छंनु bhayeko (i) hunnu
Neg.-' Not to have been.'
भयेकों (7) न इंनु bhayeko (i) na hunnu
The $n a$ may also precede the bhayeko, if the sense require. So, in the tenses that follow.

## Present Perfect Continuous.

Pos.- 'To have been being.'
इंने भयेको (7) उंनु hunree bhayeko (i) hunnu
Neg.-' Not to have been being.'
उंने भयेको (7) न उनु hunne bhayeko (i) na hunnu

## Future.

Pos.-' To be about to be.'
उंनु बांटनु huñnu ān!mu

Neg.-' Not to be about to be.'

hunnu na ānt!nu
This is really one of the compound Inceptive-forms (p. 59).

## Future Perfect.

Pos.- 'To have been about to be.'
ङंनु च्घांखेको (१) इंनु hunnu āntyeko (ī) hunnu
Neg.-' Not to have been about to be.'
इंनु घांघ्येको ( $\dagger$ ) न ङंनु huruu āntyeko (i) na hunnu
The Infinitive is really a verbal noun, used and declined as such: hunnu kathin chha, 'to be is difficult'; hunnu khāncho chha, 'to be is necessary'; uste hunnu khojyo, 'he sought to be'; hunnuko lāgi, 'for the sake of being.'

As gerund, hunnu usual:y takes the form hunnā : dharmm $\bar{\imath}$ hunnāle j̄̄̀unchhu, 'I shall live by being righteous.'

The gerundial infinitive is made by adding -lāi or - ko lāgi: $u$ baptism $\bar{a}$ hunnulāi (or hunnuko lāgi) $\bar{a} y o$, 'he came to be baptized'; but these. as also other affixes, may be dropped, though understood: $u$ baptismā hunn $n u$ āyo, 'he came to be baptized'; hunnu kathin, 'difficult to be'; boknu kathin bhayek $\bar{a}$ bojhā, 'burdens difficult to carry.' See on "Gerundial Infinitive," under Syntax.

By changing the final $u$ to e its adjective is formed: hunne, 'a being (one)' (or, used as a noun, a 'be-er') ; dhanna naram Tunneharu, 'blessed (are) the meek': dhan hunne āimāi, 'a woman having riches' (p.73).

The Infinitive may be used as a mild or respectful Imperative (see p. 89): timi hunnu, 'be thou'; bhalā hunnu, 'be good.' Doubtless the construction is elliptical, as in Greek.
hunna, for hunnu; and hunnye, hunnye, hunyā, for hunne, often occur. So with all other verbs: garna, for garnu; gar$n y \bar{a}$, for garne (see p. 74).

# PARTICIPLES. 

Implerfect.

| Pos.- ' Being. |  |  |
| :---: | :---: | :---: |
| 1. इंटो | hundo | (local) |
| 2. कंरा (\%) | hund $\bar{a}_{\text {( }}^{\text {( }}$ ) | (modal) |
| 3. उंडाकंनि | hundāhunni | (temporal) |
| 4. उंट्रेशि | hundākheri | " |
| 5. कंट्रे गर्टखिरि | hunhtar gardākheri | , |
| 6. उंटामं | hundàmān |  |

Neg.- Not being.'

1. न छंदो
na hundo
etc.
2. ऊंद्नलंगर्टीखेशि hundaina gardākheri
3. न छंटामां da hundā $m \bar{a} \underline{n}$
l is mostly of place: bāto hundo, 'in the way'; paroat hundo, 'through the mountains'; yahān hundo, 'a oout here '; yetā hundo holā, 'it will be hereabouts'; utai hundo pāinchha, 'thereabouts will it be found': hundo ani äundo jīunni, 'the life here and hereafter'; yo hundo barttamān dushta jagat, 'this present evil world.'

It is also used to form the past indef. and imperf. subjunctive: ui hundo ho ta $\bar{a} n d h \bar{i}$ hunne thiyena, 'were it that (person), then there would not be a storm.

2 is mostly of manner or circumstance : jatane hund ā āyen. I came with diligence ': alchhe na hund $\bar{a}$, ' not being slothful': alchhe hund $\bar{a} \bar{a} i \underline{i n n} n$, 'I did not come lazily': phalānī āimāi by $\bar{a} u l \bar{a} k \bar{a} \underline{n}$ byāulī hundāa (or $-\bar{i} ; \bar{a} \bar{i}$, a certain (such-and-such a) woman came to (chez) the bridegronm as bride'; shaitān
 Ere enclosed in the body of the serpent': ishwar putra autāri hundā sansār saña bolyo, God the Son, being incarnate, spake to the world.'

3-6 are mostly of time, 'while being.' 5 means 'while in the act of being' . man girjāk $\bar{a}$ pāth chhāndai hund $\bar{a} h u n n i$ (or hundākheri, or hundā̀mān) mannlāi na chaīa na bolā, ' while I am selecting the church lessons, do not disturb me' ; man mānsuko dokānmān, hundāhunnī, etc., timi yeso bajār tira āyau, 'while. J was in the butcher's shop, you came on towards the Bazar'; tyesle lekhyeko hundai gardākheri, etc., mainle tyestāi hallāi diyen, ' when he was engaged in writing I shook him.'

3-6 are often shortened to hund $\bar{\alpha}$, the same form as 2: man pāth chhāndai hund $\bar{a}$, "while I am (or was) selecting the lessons.' When hund $\bar{a}$ is thus short for hund $\bar{a} h u n n i$, etc, it does not change for the feminine, as, indeed: 2 itself sometimes does not do.

The emphatics are formed by changing -do, -da, to -dai, and have the force of greater definiteness or completeness.

The form hund $\bar{a}$ hundai is used in a concessive sense, 'although being, or having': kye $\bar{a} n \underline{n} k \bar{a}$ hund $\bar{a}$ hundai pani dekhdauna, 'even with eyes, do you not see ?' The form hun. dai is used as the primitive in four of the compounds (p.59).

When the sense is 'exist' the chhan-forms are used : tyesle jiundo chhandākheri bhanyo, 'he, while he was yet alive, said.'

These participles can be used only as qualifying the subject. To qualify the object, one of the Perfect participles must be used. No. l, however, when used purely as an adjective, may be used also with the object, of course.

## Perfectio.

Pos.-' Having been, or being.'

1. इंट्रे गर्येको ( $\overline{7}, T$ ) hundai garyeko $(\bar{i}, \bar{a})$
2. भयको ( $7, \top)$ bhayeko $(\bar{\imath}, \bar{a})$

Neg.-' Not having been, or not being.'

1. छंद्रेन गय्योको ( 7, T) hundaina garyeko $(\bar{i}, \bar{a})$
2. न् भयेको ( $\uparrow, ~ \Gamma) ~ n a ~ b h a y e k o ~(~ \bar{\imath}, \bar{a})$

1 is really past imperfect in meaning : 11 bajyeko na hund $\bar{a}$ kheri rel jāndai garyeko dekhyen, " 11 o'clock yet unstruck, I saw the train go'; chaurast $\bar{a}$ j $\bar{a} \underline{n} d \bar{a}$ dawā $\bar{\imath} k o ~ b i k r i ~ h u n d a i ~$
garyeko dekhyen, ' while going to the Chaurasta, I raw the sale of medicine taking place'; tero byāh $\overline{\boldsymbol{a}}$ hundai gar yekomān andhyäro thiyo, 'on the occasion of thy wedding, it was dark'; kinabhanye tyesle tyeslāi nikānandai (pronounced nikāndai) hundai garyeko pheri pāyo, 'because he recovered him safe and sound'; sungurharule khāndai garyek $\bar{a} k o s \bar{a}$. 'the husks which the swine did eat.'

In any of the above examples the garyeko might be left unexpressed, though understood.

2 is a true perfect, and, as such, is used in the perfect tenses of the various moods. As participle, it is a most useful form : timiharu bhand $\bar{a}$ agạ̄ri bhayek $\bar{a}$ agambaktāharu, 'the prophets which were before you'; jaba yi sabai bhayekā dekhaul $\bar{a}$, 'when ye will see all these things come to pass'; yeti bhayekoman man $\bar{a} u \underline{n} c h h u$, ' when so much has come to pass ( $=$ thereupon) I shall come'; dushta bhayekole, ' by being wicked,' 'because of (his) wickedness'; uslāi gharmān bhayeki dekhda chhu, 'I see her in the house.'

In any of the above examples the form may be shortened to bhaye; bhayek $\bar{a}$ may further be shortened to bhayā. So hirk $\bar{a} y e$, hirk $\bar{a} \bar{a}$, for hirkāyek $\bar{a}$; etc.

These participles can be used as qualifying either subject or object; and. like other adjectives, may of course be used as nouns.

## Conjunctive.

Pos.-' Being, or having been.'

1. होद् or होद्कन hoi or hoikana
2. भद् ", भद्कन bhai ", bhaikana)
3. भयेर (concurrent) | bhayera |
| :--- |
| (preliminary) |

For the Neg. put न $n a$ before each of the above.
They are called conjunctive, because used as verbal conjunctions, rather than as verbal adjectives. They imply a logical or moral connection between the fact stated by the participle and that stated by the principal verb, which is absent in the case of the other participles.

They can be used only with the subjoct

With the first two, the statements conjoined are concurrent; with the third, the one statement is preliminary to the other.
The first is imperfect, the second perfect, the third past perf.
Examples: tainle mānchhe hoi (or hoikana) īshwar hun bhanda chhas, 'thou, being a man, sayest thou art (lit., 'I am ') God'; tinale nirdayālu bhai (or bhaikana) ayogya kām garda rhhan, 'they being (lit., ' been ') merciless do unworthy works'; tiniharu tripta bhayera ghar gaye.' they, having been ( $=$ ' when they had been') satisfied, went home,' or 'they were satisfied, and went home'; $u$ shokit bhai royo, 'he wept in sorrow'; u shokit bhayera royo, 'he was sorry, and wept'; dhanna tyo dās jaslāi tyesko prabhule āyera yeso gardai garyeko bhetāulā, 'blessed (is) the servant (slave) whom his Lord will come and find so doing.'
hoi and bhai are also used with j $j \bar{a} n n u$, 'to go,' or $\bar{a} u \underline{n} n u$, 'to come,' to form a compound verb meaning 'to become'. hoi is so used in the present and imperfect tenses: bhai, in the past and perfect: tyo mūrkha hoi jānda chha, bhai gayo, bhai gayeko chha, hoi jänchha, bhai gayeko hunchha, ' he is becoming, became, has become, will become, will have become foolish'; bhasmu hoi $j \bar{a}$, ' becume thou ashes,' ' be consumed' ; shaitānko kshay ho jāwas, 'may the destruction of Satan come about'; dukha
 suffering comes on, your opinion will be different'; urā̄u putrale harikangāl hoi jānd $d \bar{a}$ pashchātt $\bar{a} p$ garyo, 'the prodigal son, as he became destitute, repented.'
hoi and bhai are also used as the primitive in three of the compound verbs (Nos. 2, 4, 10, p. 59); tyo jhan chāmchum bhai diyo, 'he was all the quieter'; tyo hoi na sakunjyāl samma, 'till it be accomplished'; bhai sakyo, 'it is completed'; bhai rahyena, 'he did not continue to be.'
hoi is also used in a locative sense, like hundo, but while the latter signifies ' being in,' hoi signifies ' being at,' a place : phāgu kamān jāndā relmān gayau bhanye dekhi jalpäigari hoi batāagol niski säinlil hāt dekhi ukālo lāgnu parchha, 'if, going to Phagu tea-garden, you go by rail, you must, arriving at Jalpaiguici and coming out at Bataigol,' begin the ascent at Sylee Bazar.'

The emphatics are formed by adding ai or nai: hoinai, hoikanai, etc.

## VI. EXERCISE.

1. Name and complete, with personal pronouns and meaning, the tenses beginning, respectively, chhu, hun, chhuinna, huinna, hundingn, thiyen, thiinna, Shayen, bhainna huñchhu. houñā, hunnna, howainnna, hundo hun, bhayeko bhaye dekhi, bhayeko na hundo hun, bhayen ta, bhayen bhanye dekhi, hunne thiyen, houn, bhayes.
2. What, with meaning, are hunn nu ān! !nu, hundā, hundāhuñni, chhandākheri, chhandai gardākheri, hundai garyekì, bhayekā?
3. What is the difference between chhu and hun, hunnan and hunan, bhayo ta and bhayo bhanye dekhi, hundaina and hundainai, hundē and hundākheri, hundo and hoi, hoi and bhai, bhai and bhayera; ho, hou and houna; hos and hawas?
4. Write out in full the honorific forms of the Indef. Perf. Indic. and Pres. Imp. Imperative.
5. Translate: rājāā̄n, rājākana, hunne chhu, hoi jānnulāi, bhai gaycr, bhai diis, bhai sakyau, bhai rahandaunna, hoi sakuñyāl samma, uthāunnmu, mān̄rnu, khuwāunnnu, huñnu lāunnnu, hunnnu saknu, hungdai garnu, huñnu thālnu, huñne tchchhe garnu, hunnnu dinnnu, hünnu pāuñu, hundai rahannnu, huñdai jānnu, hoi āunnnu, hundai āunnnu, huñnu t̄̄ hungchas, bhayo ra, bho, bhāko, hunthis
6. Translate: he will be able to come, he will be able to kill, neither let him oat, there is a house, it is the house, it is not my house, I have not a house, the house is mine, he is (after all) the king, he has a son, he has riches, I have cattle, a person having riches, though having eyes, a certain woman named Sukhmãyā, in the act of being, while he was in the act of being, I won't be, it won't do, no, it won't do at all, he must be, I probably was, Oh! that he were not foolish ( $m \bar{u} r$ kia), lest he be foolish, whoever he was, if I be foolish, (pres. and fut.), if I had been here I should have been foolish, you should (ought to) be, that I may not be foolish, let me be (Imperat.), let me be (permissive), he had to be, they asked (sodhye) what this might be, till I am, as long as I have being, difficult to be, it is necessary to be, for the sake of becoming
the meek (verbal, plu.), in the mountains, thereupon, the prophets which were before you, I saw the sale of medicine taking place, he came in sorrow (partic.), he was sorry (partic.) and came, when in the Bazar I was foolish, till I be king, that I may be king, it is the king's, it is a king's, what is your name? have you a name?
7. Which of the participles are imperfect, as to tense? Which, perfect? Which, past perfect? Which can be used with either subject or object? Which, only with the subject?
8. What is the essential distinction between the Coniunctive and the other participles?

## II. garnu, 'to do,' 'to make.'

As the inflexion endings are the same as of $h u \underline{n} n u$, 'to be,' only the lst pers. sing. masc. of each tense need now be shewn.

With each part, the corresponding part of other two representative regular verbs, $j \bar{a} n n u$, 'to know,' and $\operatorname{gara} \bar{a} u \underline{n} n u$, 'to cause to be done,' and of ench of the irregular verbs, hunnu, 'to be,' dhunnu, 'to wash;', dinnnu, 'to give,' jānnu, 'to go,' and laijānnu (or lānnu), 'to take away,' is indicat ed.

Of the other irregulars, on $\backslash$ p. 57 , chhunnnu, 'to touch:' and runnu, 'to weep,' are conjugated like dhunnu; and linnnu, 'to take;' like dinn $n$.

For the slight irregularity of verbs like duhunnu, 'to milk,' and tuhunnu, 'to miscarry,' see the rule on p .58.

The subject of an intransitive verb (as already seen in the conjugation of hunnu), or of a transitive in the passive voice, is put in the nominative case :-

| $m \bar{n} n c h h e ~ c h h a ~ t h e ~ p e r s o n ~ i s ~$ |  |  |
| :--- | :--- | :--- |
| $k o$ | $\bar{a} y o$ | who came? |
| $k o i$ | gariyo 'some one was made' |  |


| man | $\bar{a} y e n$ | I came | hānmiharu $\bar{a} y \bar{u} \underline{n}$ | we came. |
| :--- | :--- | :--- | :--- | :--- |
| tan | $\bar{a} i s$ | thou camest | timiharu | $\bar{a} y a u$ |
| $u$ | $\bar{a} y o(\bar{a} i)$ | he (she) came | uniharu | $\bar{a} y e(\bar{a} i n)$ |
| they " |  |  |  |  |

The subject of a transitive verb in the active voice is put in the Agent case :-

| mānchhele garyo | the person did. |  |
| :--- | :--- | :--- |
| kasle |  |  |
| kasaile | $\because$ | who |
| wome one ", ? |  |  |


|  | I did | , | garyūn |  |
| :---: | :---: | :---: | :---: | :---: |
| garis | thou didst | timiharule | $u$ | vou |
| le garyo (ri) | e) d | uniharule |  |  |

To this rule there is in Nepali as spoken in Darjeeling a notable exception. The 1st pers., sing. and plu., of the Indefinite and Imperfect tenses [marked in what follows with an asterist before and after the name of the tense], even of active transitives, is as a rule, in the nominative :-


That the fut. indef. Subj. is mainle garyen bhanye dekhi is an exception that proves the rule, for it is really the indef. perf. Indic., with bhanye dekhi added.

The 2nd pers. is sometimes made to follow the above rule of the lst, but not usually.

It must be recorded, however, that very frequently Nepali follows the usual custom of the Hindi languages and puts the lst person also in the Agent case.

In the Infinitive mood, and with the participles, the subject of an active transitive is always in the Agent case : mainle garnu, mainle gardā, etc.

Moreover, in the Inf. mood, and with the partic. of any verb, the subject must always be expressed, because otherwise, seeing that these parts are uninflected, the subject could not be known. The subject of hunchhu, though unexpressed, will be understood to be man, from the form; but the subject of hunnnu, to be known, must be expressly stated, unless, of course, it can be gathered from the context.

The rule for the formation of the passive voice of trans. verbs is so simple and regular (except of laijān$n u$, or $\operatorname{la} \underline{\underline{n}} n u$, 'to take away')-see p. 61-that the single example of its conjugation furnished in what follows is all that is needed.

To each tense, in the following examples of conjugation, the respective notes already given in the conjugation of hiunnu apply, mulatis mulandis, and ought to be referred to.

## INDICATIVE MOOD.

Pres. Indef.
'I am a doer'; 'I do.'
Pos.- में ॥र्ने कु कं mangarne chhu or hun
Neg.-"," बुदूंन " उदूंन ", " chhuinna "huinna
Pass.-garinne chhu or hun, etc.
garne chhu is sometimes shortened to garchhu, and garne chhuinna, to gardīnna, the fut. indef. forms (see p. 102)
garne is sometimes written garny $\bar{a}$.
When the form is garne hun, the subject is nom. case throughout.

So-jā̄ne, garāunne, hunne, dhunne, dinne, jānne, laijānnne or lāñne (Pass. lagīnne) chhu or hun.
*Prss. Imperf.*
'I am doing'; 'I do'; lit. 'I am a-doing.'
Pos.- मं गर्द man garda chhu
Neg,— , गर्दौंन ", gardīnna
tainle or tan garda chhas; tyesle garda cha, etc.
Pass.-garinda chشu, garindinnna
garda chhu is sometimes shortened to garchhu.
 or lānda (Pass. lagīnda) chhu.

Pres. Perf.
‘I have done.'
Pos.- मैले सन्येको mainle garyeko chhu
Neg.- " $\quad$ बुद्रंन ", ehhuinna
Pass.-gariyeko chhu, chhuinna
So-jänyeko, garāyeko, bhayeko, dhoyeko, diyeko, gayeko, lagyeko (Pass. láaìyeko) chhu.

## Pres. Perf. Continuous.

'I have been doing.'
Pos.- मं गर्ने भयेको man garne bhayeko chhu
Neg.— ", " ढुरूंन " ". " chhuinna
Pass.-garinnne bhayeko chhu, chhuinna
Alternative form : man gardai rahyeko chhu (p. 59).
So-jānne, garāunne, hunne, dhunne, dinne, jānne, laijānnne or lānne (Pass. laginne) bhayeko chhu.

> *Past Indef.*
> 'I was doing'; ' I did.'
> Pos.- मं गर्थें. mang garthyen
> Neg.- , गर्देन यें $\quad$ " gardaina thyen
tainle or tan garthis, tyesle garthyo, etc.
Pass.-garinthyen, garindaina thyen
So-jānthyen (Pass، jānīnthyen), garāunthyen, thiyen, dhunthyen, dinthyen, jānthyen, laijānthyen or lānthyen (Pass. laginthyen).

$$
\begin{aligned}
& \text { *Past Imperf.* } \\
& \text { 'I was doing.' } \\
& \text { Pos.- मं गर्द चियें mang garda thiyen } \\
& \text { Neg.- , गर्देन ", "gardaina ", }
\end{aligned}
$$

tainle or tan garda thiis, tyesle garda thiyo, etc.
Pass.-garinda thiyen, garindaina thiyen
Sometimes it is shortened to the past indef. forms.
So一jända, garāunda, hunㅔda, dhunda, dinda, jānda, laijānda or lānda (Pass. lagiñ $d a$ ) thiyen.

Past Perf.
'I had done.'
Fos.- मेक्षे गय्येको थियं mainle garyeko thinen
Neg.- ", धिहंन ," ," thiinna.
Pass.-gariyeko thiyen, thiinna
So-jānyeko, garāyeko, bhayeko, thoyeko, diyeko, gayeko, lanyeko (Pass. lagiyeko) thiyen.

Past Perf. Continoous
'I had been doing.'
Pos.- मं गर्ने भयेकों चियें $\overline{\text { man }}$ garne bhayeko thiyen
Neg. ", ", थिइ्धंन ", " thiinna
Pass.-garinne bhayeko thiyen, thiinna
Alternative form : mang gari rahyeko thiyen (p. 59).
So一jānne, garāunne, hunne, dhunne, dinne, jānnne, laijānne or lānne (Pass. lagīnne) bhayeko thiyen.

Inder. Perf.
'I I did'; 'I have.dcne.'

Pos.- कैले गयें
नैंसे गरिष्
त्येक्षे गयो (गरी)
तांििर्ले गच्यूं
निमिर्बले गयो
तिनिर्बले गय्ये (गरिन्)
Neg;- केले गरिंन
तेंसे गरिनस्
त्येक्षे गच्येन ( गतौन)
ांमिए बले गय्यूंन
तिमिन्लेल गयौन
निनिहबले गयेनन् (गरिनन्) tiniharule garyenan (garinan)
Pass.-garīiyen, garīinna
[K. : elide the $y$ in lst sing. and 3rd plu. pos.. and 3rd sing. and plu. neg.]
garyen, garye, are often gary $\bar{a} \underline{n}$, gary $\bar{a}$.
So-jānyen, garāyen, bhayen, dhoyen, diyen, gayen, lagyen (Pass. lagìyen). Neg.-jāninna (P. jānīinna), garāinna (P. garā̄inna), ete.

$$
\begin{aligned}
& \text { *F'ut. Indef * } \\
& \text { 'I shall do'; 'I will do.' } \\
& \text { Pos.- मं गर्ष mangarchihu } \\
& \text { Neg.- , गर्दौंन ,, gardinnna }
\end{aligned}
$$

tainle or tan garchhas, tyesle, garchha, etc.
This form is often used for the Present Indefinite also. See p. !9.

Pass.-garinchhu, garindinnna
So-jānchhu, garāuñchhu, huñohhu, dhuñchhu, diñchhu, jān chhu, laijānchchu or lānchhu (Pass. laginnchhu). Neg.一jānd̄̄n̄na. garāundīnna or garāunna, hundinna or hunna, dhundinna or dhunna, dindinnna or dinna, jāñdīnna or jānna, laijāndīnna or laijānna or lāndīnna or lānna (Pass. lagindiñnna or lagīnna. See note on pp. 77, 72).
*Fot. Imperf.*
' I shall, or will, be doing.'
Pos.- मं गर्दे जंजु mang gardai hunchhu
Neg.- , गर्देन ," ,, gardaina ",
tainle or $t \overline{\underline{n}} \underline{\underline{n}}$ gardai hungchhas, tyesle gardai hunchha, etc.
Pass.-garindada, garindaina hunchhu
So-jāndai, garāundai, hundai, dhundā̀, lindai, jāndai, lai. $j \bar{n} \underline{n} d a i$ or $l a \bar{n} d a i ~(P a s s . l a g i \underline{n} d a i) ~ h u n c h h u$.

Eut. Perf.
'I shall. or will, have done.'
Pos.- केले गर्येको कंजु mainle garyeko hunchhu
Neg. ., " ङंदौंन ,, ,, hundinnna or (p. 71)
Pass.-garìyeko huñchhu, hundinnna
So-jānyeko, garāyeko, bhayeko, dhoyeko, diyeko, gayeko, lagyeko (Pass. lagiyeko) hunchhu.

Fut. Perf. Contindous.
'I shall, or will, have been doing.'
Pos.- मं गर्ने भयेको इंखु man garne bhayeko hunchhu
Neg.- ", " कंदौंन ", ", hundinnna or (p.71)
Pass.-garīnne bhayeko hunchhu, huñđinna
Alternative : man gardai rahyeko hunchhu
So-jānne, garāunne, hunne, di九unne, dinnne, jānne, laijānne or lanñe (Pass. laginnne) bhayeko hunchhu.
*Fut. Contingent.*
' I shall do.'

Pos.- मं गबंला (१) तेंले or तं गर्लास् ( १ैस्) त्येले गर्ला (१) हांमिर्टर गलंला निमिछ्हल or निमिद्ध गरौला (7) तिनिरुले गर्नन् (गर्निन्)

Pass.- gariùñlā (i)
garìlās or garīyelās (īs)
garīlā ,, garīyelā (ì)
Neg.— सं गरोदूंन
तैंले or तं गरोद्ननस्
त्येस्ले गरोदून
हांभिद्हर गरोद्रनैं।
तिमिन्हरूले or तिमिए्रु
अरोदूनो
तिनिन्दरले गरोद्नन् ( गरोद्बनिन् ) tiniharule garoinan (garoinin)
Pass.- garīwainnna gariwainas
garīwaina
man garuntā (i)
tainle or tang garlās (īs)
tyesle garā (i)
hānmiharu garūn $\underline{n}_{\bar{a}}(\bar{i})$
timiharule or timiharu garaulā (ī)
tiniharule garnan (garnin)
garī̄̄nla ( $\overline{\text { i }}$ )
garīaulā ,,
garinan (in)
man garoinna
tainle or ta garoinas
tyesle garoina
hanmiharu garoinaun
timiharule or timiharu
garoinau
garīwainaun
garīwainau
garīwainan (in)

The forms garilās, garīla, though more regular, are not so popular as the more euphonious gariyelās, garìyelă.

$$
\begin{aligned}
& \text { So一jānunlā, jànlās . . jānnan } \\
& \text { garāunulā, garāulās .. garāunan } \\
& \text { houñlā, holās .. hunan } \\
& \text { dhounlä, dholās .. dhunan } \\
& \text { diunnla, delās, delā, dī̄} \underline{n} l \bar{a} \text {, deaulā, dinan } \\
& j \bar{a} u \underline{n} l \bar{a}, j \bar{a} l \bar{a} s, j \bar{a} l \bar{a}, j \bar{a} \bar{u} \underline{n} l \bar{a}, j \bar{a} a u l \bar{a} \text { : } j \bar{a} n a n \\
& \text { laijāuñla, laijālās .. laijānan }
\end{aligned}
$$

Neg.-jānoinna, garäwainna, howainna, dhowainna, diwainna, јйии ainna, laijāwainna.

> Pos. Paser_ jānīunla, jānilās o jānīyelās .. garā̄un $n l \bar{a}$, garāilā̀s or garāiyelās . dhoiunlā, dhoilās or dhoīyelās . . dī̄un̄ā, diīlas or dĩyelās. lagiuntā, lagīlās or lagīyelạs

Neg. Pass.-jānīwainna, jānīwainas . .
garā̀zoainnna..
dhoixainna..
dī̀vainña..
lagiwainnna.
It will be observed that the rule for the neg. of this form is. that after a stem ending in a consonant the termination runs : oinna, oinas, etc.; after a vowel : wainna, wainas, etc. It follows that the Pass. must always take the wainna termination.

Fut. Perf. Conting.
'I shall have done.'
Pos.- केंले मर्यको होजंत्ना mainle garyeko hounlā
Neg.-- ". होवैंन ", howainna
Pass.-gariyeko hounlā, howainna
So-jānyeko. garäyeko, bhayeko, dhoyeko, diyeko, gayeko, lagyeko (Pass. lagīyeko) hounlā.
sUbJUNCTIVE MOOD.
Pres. Indef.
' If I am, or be, a doer' ; 'If I do.'
Pos.-man garne chhu, or hun, bhanye dekhr, or ta
Neg.- ", chhuinna ,h huinna "
Pnss.-garinne.
*Pres. Imperf.*
'If I am, or be, doing'.: 'If I do'
Pos.-man garda chhu bhanye dekhi. or ta
Neg.- ,, gardīnna ", ", " tainle or tan garda chhas, tyesle garda chha, etc.

Pass.-garīnda chhu, gariñ dīña

Pres. Perf.
' If I have done.'
Pos.-mainle garyeko chhu . bhanye dekhi, or ta.
Neg. " ," chhuinna " ", ",
Pass.-garīyeko chhu, chhuinna.
Pres. Perf. Continuous.
' If I have been doing'
Pos.-man garne bhayeko chhu bhanye dekhi, or ta.
Neg. " ", " chhuinna ", " ",
Pass.—garinne. .
Alternative: gardai rahyeko chhu bh. d., or ta.
The above four tenses being the same as the same tenses of the Indic. (p.99), with bhanye dekhi, ' if,' or ta, 'then,' added, it is unnecessary to rupresent them here more fully.

Past Indel. and Past Imperf.
' If I did '; 'Did I.'
Pos.- मं गट्रों man gardo hun.
Neg.— , न ,, ,, ,na ," ,
Pass.-garindo, na garindo hun
So-jāndo, garāundo, hundo, dhundo, dindo, jāndo, laijāndo or lāndo (Pass. lagīndo) hun.

## Past Perf.

'If I had, or had I, done.'
Pos.- मैले गय्येको भये, देखि mainle garyeko bhaye dekhi.
Neg.— ,, न ," ,"
Pass.-garīyeko, na garìyeko bhaye dekhi

## Alternative Form of Past Perf.

Pos.- मेले गन्येको इंटो छं mainle garyeko hundo hun.
Neg. " , ब ", ", " $n a$, "
Pass.-gariyeko hundo, na hundo hun
So-jänyeko, garāyeko, bhayeko, dhoyeko, diyeko,. gayeko, lagyeko (Pass. lagīyeko) bhaye dekhi, or hundo hun.

## Past Perf. Continuous.

'If I had, or had I, been doing.'
Pos.- मं गर्ने भयेकों मये दे man garne bhayeko bhaye dekhi.
Neभु.— ,, , न ,, :, , ., , $n a$
Pass.-yarinne. .
Alternative : hundo hun, etc., in place of bhaye dekhi.
So-jānne, etc. (p. 102), bhayeko bhaye dekhi, or hundo hun.

## Indff. Perf.

' If I did, or have done.'
Pos.- मेले गय्ये त mainle garyen la.
Neg.- , गरिंन ," ., garinna ,"
Pass.-gariyen, garīinna ta.
So-jānyen, etc. (see the indef. perf. Indic., p. 101, with which this part is the same, with $t a$ added).

Fut. Indef.
'If I shall, or should, or were to, do '; 'If I do.'
Pos.- मेले गच्यें भन्य देसि mainle garyen bhanye dekhi.
Neg - ,, गरिंन ,, ", garinna ,, ,"
Pass-garìyen, garīinna bhaye dehh:
So-jänyen, etc. (see the preceding tense, with which it is the same, with bhanye dekhi instead of $t a)$.

Fut. Imperf.
If I shall, or should, or were to, be doing '; ' If I be doing.'
Pos - मं गर्दैं भयें भन्ये देखि man gardai bhayen bhanye dekhi.
Neg.一, गर्दैन ", ", "gardaina
Pass.-garindai, garindaina bhayen bhanye dekhi
So一jāndai, garāuñdai, hundai, dhundai, dindai, jāndai, laijāñdai or lāndai (Pass. lagiñdai) bhayen bhanye dekhi.

Fut. Perf.
' If I shall, or should, or were to, have done.'
Pos.- मेले गच्चेको भयें भन्ये द्रिख mainle garyeko bhayen bhrnye dekhi
Neg.— ., ,, मद्रंन ,. ," ., " bhainna
Pass-gariyeko.
So - jānyeko, etc. (p. 105), bhayen bhanye dekhi.

Fut. Perf. Continuous.
' If I shall, or should, or were to, have been doing.'
Pos.
मं गर्ने मयेकों भयें भन्ये देखि man garne bhayeko bhayen bhanye dekhi.
Neg.
मं गर्ने भयेकों भदंन भन्ये देखि man garne bhayeko bhainna bhanye dekhi.
Pass.-garinne..
Alternative : gardai rahyeko bhayen . .
So-jānne, etc. (p. 102), bhayeko bhayen bhanye dekhi.
Fut. Conting., and Fut. Perf. Conting.
Where necessary, these are formed by adding $t a$ to the Indic. form.

See note, p. 86.

## *CONDITIONAL MOOD.*

'I should, or would, do ' ; 'I should, or would, have done.'
Pos.- मं गर्ने थियं mangarne thiyen.
Neg.— ,, „थिद्धंन ,, ,, thiinnna.
tainle or tan garne thiis, tyesle garne thiyo, etc.
Pass.-garīnne thiyen, thiinna.
Sop-jānne, etc. (p. 102), thiyen.
IMPERATIVE, OPTATIVE, AND POTENTIAL MOOD.
*Pres. Indef. and Implerf.*
'Let me do '; 'May I do'; '(That) I may, or might, do ' Pos.
मं गरं mangarun हांमिह्हरु गहु hānmiharu garūn.
तेंले or नं tainle or tan तिमिम्रहले or तिमिद्रा timiharule or timiharu
गर् gar गर gara.
त्ये््ल्ल गरोस् tyesle garos निनिन रूले गरून् tiniharule garun. Neg.
न गरु na garun, etc.
The Infinitive गर्नु garnu may also be used as a mild or res. pectful Imperative.

Alternative Imperf. : man garda, gardaina houn, etc.
Pass.-gariun garī̄n. garīyau.
-garà
garīos gariun.
garun, gar $\bar{u} \underline{n}$, are sometimes written $\operatorname{garu} \tilde{n}, \operatorname{gar} \bar{u} \tilde{n}$.
[K. : garīis, for garì ; garīinas, for na garī ; garīenau, for na garìyau.]

So—jānun, jān, jānas, jānūn, jāna, jānun. garāun, garā, garāwas, garāūn, garāva, garāun. houn, ho. hawas, hoūn, hawa, houn. dhown, aho, dhowas, dhoūn, dhowa, dheun. diun, de, dewas, diūn, dewa, diun. $j \bar{a} u \underline{n}, j \bar{a}, j \bar{a} w a s, j \bar{a} \bar{u} \underline{n}, j \bar{a} w a, j \bar{a} u n$. laijāun, laijā

Pass.-jānīun, $j \bar{a} n \bar{\imath}, j \bar{a} n \bar{i} o s, j \bar{a} n \bar{u} u \underline{n}, j \bar{a} n \bar{n} y a u, j \bar{a} n \bar{u} u n$. garā̄̄un, garā̀, garā̄̄os, gar $\bar{n} \bar{\imath} \bar{n} \underline{n}$, garāīyau, garāīun.
dhoīun, dhoi, dhoios, dhoiū $\underline{n}$, dhoiyau, dhoiun.
dī̄un, dī, dī̄os, dī̄̄̄n, dī̄yau, dī̈n.
lagīun, lagī, lagīos, lagīun, lagīyau, lagiun.
$l e$, the 2 nd sing. Imperat. of linnu, 'to take,' is sometimes written $\tau$.

The grammatical $2 n d$ sing. and plu. Imperat. of verbs in annu, like niskannu, 'to go out,' are respectively nisk; niska, etc., but are often written niski, which, however, is really the Conjunctive participle, with $j \bar{a}$ (sing.), or $j \bar{a} w a$ (plu.) understood: nisk, niski, niskr $j \bar{a}$, 'go thou out.' The 2nd sing. imperat. of $\bar{a} u \underline{n} n u$ is $\bar{a}$, or $\bar{a} i j a$, 'come.'

See notes, pp. 88, 89.
Pres. Prif.
'Let me, may I, (that) I may or might, have done Pos.- मैले गत्येको होउं mainle garyeko houn.

Neg. , , न , , , , , Ne, ,
Pass.-garīyeko, garīyeko na houn.
So-jānyeko, etc. (p. 105), houn.

## Fut. Perf.

'Thou shalt, or shouldst, do, or have done.'
Pos.- तैंले गच्येम् tāinle garyes.
Neg. , न ," $n a \quad$,
Pass.--gariyes, na gariyes.
Sometimes it is written gares (Pass. garies,
So-jānyes, garāyes, bhayes, dhoyes, diyes. qayes, layyes, (Pass. lagiyes).

## jŃfinitive mood.

## Pres. Indef.

'To do.'
Pos.- गर्नु
garnu.
Neg 一由 :,
na ",
Pass.-garinnuu, na g.
Sometimes it is written garna, garinna.

 lannnu (P. laginnnu).

The infinitive is sometimes used as a mild or respectful Imperative: and as a verbal noun or Gerund see p. 91.

## Pres. Imperf.

'To be doing.'
Pos.—गर्दे ऊंनु
gardai huñnu.
Neg — गर्टैन ,,
gardaina "
Pass.-garindai, garinndaina huñuu
So-jāndai, ete. (p. 106), ìunnu.
Pres. Perf.
' To have done.'
Pos.—गय्येकों छंनु garycko hunnnu.
Neg.— ,: न ,, $n a$,
Pass.-garīyeko, garīyeko na huñnu
So—jänyeko, etc (p. 105), hunnu.
Pres. Perf. Continuous.
' To have been doing.'
Pos.- गर्ने सयेकों जंनु garne bhayeko hunnu.
Neg.—, ,, न ", ,, $n a$,
Pass.-garīnne. .
Alternative : gardai rahyeko hunnnu.
So-jänne, etc. (p. 102), bhayeko hunnu.
Fotire.

- To be about to do.'

Pos. - सर्नु घांट्टन
garnu āñtnu.
Neg.— , न ,
" na ,"
Pass.-garīnnu āntnu, na āntnu.
So-jānnu, etc. (p* 59), āntnu.

Fut. Perf.
' To have been about to do.'

| Pos.- गर्नु खांबंको अंनु | garnu | āntyeko hunnu. |
| :---: | :---: | :---: |
| N sg . - , |  | na |

Pass.-garinnuu āńlyeko huñnu, na hunnu.
So一jānnu, etc. (p. 59),
Verbal Adjective गर्ने garne, 'a doer.'

## PARTICIPLES.

## Imperf.

'Doing, by doing, while doing, in doing,' etc.
Pos.-1. गद्री gardo Neg.—na gardo.
2. गर्दा $\operatorname{gard} \bar{a}$,, $\operatorname{garda}$.
3. गर्दांअंनि gardāhunni ,, "hunni.
4. गर्दखिखि gariākheri ,, kheri.
5. गर्टै गर्दीखेरि gardai gardākheri gardaina
6. गर्द्रामं $\operatorname{gard} \bar{a} m \bar{a} \underline{n} \quad n a$ gard $\bar{a} m \bar{a} \underline{n}$.

The slight distinctions in the meanings of there six forms may be indicated thus:- (1) is used mostly of place; (2) of manner or circumstance ; (3) and (4) of time ; (5) really means ' in the very act of' ; and (6) gives the actual time:

Pass.- garindo, garīnd $\bar{a}$, garīnd $\bar{a} h u \underline{n} n i$, garind $\bar{a} k h e r i, ~ g a r i ̄ n d a i, ~$ gardākheri, gariñdāmān.

So一jāndo ....jāntai gardākheri..
garāundo . . . garāundai
hundo . . . . hundai
dhundo .... dhundai
dindo . . . . dindai
$j \bar{n} \underline{n} d o ~ . . . . j a \bar{a} \underline{n} d a i$
laijāndo or lāndo .. laijāndai
Pass.-jān $\bar{\imath} \underline{n} d o$, garāīndo, dhuīndo, dī̈ndo, lagindo, etc.
hundo and jāndo are practically the only two of the above No. 1 forms that are used, except of course to form the Past Indef. and Imperf. Subjunctive (p. 105), for which purpose they are all used. jāñdo is used principally in dating ; julāy 5 din jāndo, 'on the 5th July.' manr rdo, 'dying,' $\bar{r} u \underline{n} d o$, 'living,' àndo, 'coming.' are other familiar examples, used mostly purely as adjectires.

See Exercise viii. 24 ; and all the notes, pp. y2, 93.

## Perf.

> 'Having done' ; ' Doing.'

1. गर्दै गच्येको gardai garyeko Neg.—गर्दैन गच्येको gardaina garyeko.

Pass.-garīndai
garindaina ",
2. गच्येको garyeko

Pass.-garīyeko „garīyeko.
So-l. jāndai, etc. (p. 106), garyeko.
2. jānyeko, etc. (p. 105).

1 is almost a Past Imperfect ; and 2 an actual Perfect.
Conjunctive.
' Doing'; 'Having done.'


1 is usually used of concurrent action ; and 2 of preliminary action.

Pass.-garīyera na garīyera.
[K. : no Pass.]
gari corresponds to bhai of hunnnu. $\bar{a} u \underline{n} n u, j \bar{a} \underline{n} n u$, laijān$n n u$ are practically the only verbs which have parts corresponding to hoi (p. 94), namely, $\bar{a} i$, $j \bar{a} i$, laijāa

So-jāni, jānikana, jānyera.
garāi, garāikana, garāyera.
hoi, hoikana, bhai, bhaikana, bhayera.
dhoi, dhoikana, dhoyera.
dii, diikana, diyera.
$j \bar{a} i, j \bar{a} i k a n a, ~ g a i$, gaikana, gayera .
laijā̀, laijāikana, lagi, lagikana, laggera (Pass. lagīi, lagiikana, lagīyera).

## VII. EXERCISE.

Translate-

1. I am a knower; thou art not causing to be done.
2. He hàs been washed; we have been doing (2 ways).
3. You were not giving ; they had not been taken away.

4 She had been going (2 ways) ; thou (fem.) didst not.
5. He will know ; he will go ; he can know; he can go
6. We shall not be causing to be done ; you will have been.
7. They will have been washed; he will give (conting.).
8. Thou will not go (conting.) ; he will be taken away (conting.)
9. Ye will not be known (conting.) ; if we go [(1) pres., (2) fut.]

10 We shall not have been taken away (conting.).
11. If thou didst not know: if thou do not know (iut.).
12. If thou hast been washing ( 2 ways) ; if he were to go.
13. If he went; did he go ; did he go ? if he had gone (2 ways).
14. If she had been doing; if thou gavest; if she is doing.
15. If we shall wash; if they (fem.) will men go (conting ).
16. If you should have been taking away.
17. Thou wonldst give (conditional) ; thou wouldst give (desiderat.).
18. Know thou (honorif.) ; let him know (imperat.) ; let him know (permiss.)
19. That we may give; that it may be given.
20. Let them be taken alway ; be thou known ; come out (sing.).
21. That they (fem.) may have taken away.
22. Thou shalt not have given (imperat.) ; to be washed.
23. To be about to be taken away; going (modal).
24. Having gone (prelim.) ; not tiaving washed (conourr.).
25. He must go ; he might go ; he ought to go.

## Translate--

1. janāuñchhas; hunnu lāuña chhan; dinnne garā̄̄.
2. lagi diis; dhoi sakyo : dhunnu sakdaina.
3. garāunne garchha; jāndai garyeko hundo hos.
4. dinnnu khojne chha; hunne ichchhe na gara.
5. lānne man garyo holā ; laijānnu lāglā.
6. lānnu thālyo ta; dhunnuu āntyo bhanye.
7. dhuñnu lägnu de ; jānnnu pāñچu huñdainu.
8. jāndai rahannnu hawas ; gai rahyo to.
9. dindai rahyeko bhaye dekhi tā hunthyo.
10. gardai $\bar{a}$ is ; $j \bar{a} n n u t \bar{a} j \bar{a} n i n ; ~ j \bar{n} n n u$ sakoina.
11. jān̄̄nne man garaul̄ ; garāinnuu $\bar{a} \underline{n}$ tyen
12. dinnnu lāyeko chha holā ho ; jānnu khojdāmān.
13. parbat hundo gayo ; gāñu hoi niskyo.
14. jānikana diyo; dhoyera jännu hawas.
[But translation is much easier when there is a context.]

## THE ADVERB.

is indeclinable, and practically a mere matter of vocabulary.
It is put, as near as possible, before the word it modifies: 'uhor alyo, 'very high'; chhito jā,'go quickly.' But there are eveeptions.

Any word or clause may be used adverbially by adding the word guri doing': prem yari, 'lovingly'; rāmro gari, 'beautifully.' The preposition saña, 'with,' is much used in the same way: prem vanu, 'lovingly'; kathin saña, 'hardly;' ' With difficulty.'

The concurrent conjunctive partic. of: verbs is often best trausiated adverbially : iugurikana, 'at a run.'

Many adverbs are really adjectives as well: chhito, 'quick,' 'quickly'; and those which are not also adjectives already, can always be turned into a djectives, as nouns are, that is, by alding the gen. aftix: ayhur, 'exceedingly'; aghorko ( $\bar{i}, \bar{a}$ ), 'exceeding.' (See next paragraph.)
Emphasis is expressed by (l) doubling the centra! consonant, (2) ai or nai. (3) repeating the word, (4) other means : aghor, ayghor, aghorai, agghorai, aghor aghor, agghor agghor; chhito,chhi!!o, chhitai, chhit!ai, chhitc chhito chhittai chhittai: aba. - now,'-abbe. abanai, abbai; duguri,-dugurikanai, duguri duyuri; prem gari.-premai gari, prem garikanai; na, 'not,'Nanai, nāhin; tyahā$\underline{\underline{n}}$, ' there,'一tihin.

Adverbs admit of comparison as adjectives do :. .bhandā chhi!o, 'more quickly than..'; . -mān chhito, 'most quickly of'.. 'Go more quickly' is besi (or aru) chhito $j \bar{a}$, or simply chhito j $\bar{a}$.

Adverbs are simple, merely modifying the words they go With: aile, 'now'; or conjunctive, also connecting one sentence or clause with another: abx, 'now.' The following are the only ones that call for any remark. For others see the Vocabulary in the Appendix.
—kaile, when?; kaile kaile, 'sometimes'; kaile pani, 'ever'-
kaile $\bar{a} y o$. 'when did he come ?'; kaile kaile $\bar{a} y o$ ' 'he sometimes came'; kaile pani (or kxilei) $\bar{a} y o$, 'did he ever come ?'; kaile pani àyena, 'he never came.' 'When' is jaba: jaba āyo laba gayen, ' when he came then I went.'
-jahān samma. .ta tyahān samma, 'inasmuch as'-
jahān samma (or jasogari) tyestāi diyau ta tyahān samma (or ta yes ansār gari) mañlāi diyau, 'inasmuch as you gave (it) to him, you gave it to me.'
ajha, 'further'
dherai $\log y a h \overline{\underline{n}} \underline{\underline{n}}$ samma gari bhelā bhaye $\bar{a} \underline{\underline{n}}$ duwār ko chheum $\bar{a} \underline{n}$ pani aỉha atāyenan, 'many people assembled, insomuch that, yea, round the door even, they no further (or longer) got in.': ajhai pani thānu chha, 'even still (further) there is room.'

> jhan, 'the more'
jati tinale tyestāi hakārye tati tyo jhan sāro karāyo, 'the more they rebuked him, the more he cried aloud': ta tyesle kyei huñnu na sakyeko tara jhan khailābailā uthdai garyeko dekhyera hundaina holā bhanyera bhanyo, 'so he, when he saw that it availed nothing, but that the tumult was the more rising, said, I am afraid it won't do'; jah $\bar{a} \underline{n} p \bar{a} p$ besi banīyo tyah $\overline{\underline{n}} \underline{a}$ anugrah jhan besi gari parasasta hhayo, 'where sin multiplied, there grace the more increasingly abounded'; ta jhan kati jyāsti gari, ' then how much the more greatly . . ?'
koni, 'who knows?'; katai, 'someway'
tara buddhimānharule uttar dii bhanin koni hānmi ra timiharuko lāgi pugoina baru bechneharukān gayera àphnu lāgi kini lyāwa bhani, ' but the wise (women) said in answer, Peradventure (who knows?) it will not suffice for us and you; rather go to the sellers and buy and fetch for yourselves'; koni katai uslāi chhāmyera bhetāunan, 'haply (who knows?) they will someway grope after and find Him.' katai is often used in interrogative clauses as a mark of tone, expressing an intimation of the reality of the matter respecting which the question is asked, or the contrary; kye katai khrisht yei ho, 'can this be the Christ?' kahing 'anywhere,' is used in much the same way as kalai, kah $\bar{i} \underline{n}$ is the emphatic form of kahā$\underline{n}$, 'where?'
khāli..māntrai, 'only'
khāli màn māntrai āyen, 'only I came'; man khāli āyen $m \bar{a} n \underline{n}$ rai, ' I came only.' Either the khāli or the māntrai may be unexpressed: khäli man, or man mäntrai äyen, ' only I came.'

$$
t \bar{a}, \text { 'indeed' ; ta, 'then,' 'therefore,' 'so' }
$$

$t \bar{a}$ follows its word or clause, and is frequently untranslatable, except' by emphasis; krodh gara tai pāp tā na gara, 'be angry, yet do not sin.' It is a distinguishing adverb, and often best translated 'however.'
ta regularly precedes its clause : manlāi dākyo ta gayen, ' he called to me, so I went'; $\bar{a} w a$ ta dekhchhau, 'come, and you will see.' See also p. 81. It is sometimes extended to ta taba $t \bar{a}$, 'so then,' 'it follows that.'
yeso, 'in this way'; tyeso, 'in that way'; tyahā$\underline{\underline{n}}$, 'there'
are also written yaso, taso, tahān. The emphatic of tyahānㅔㅡㄴ is $t i h \bar{n} \underline{n}$.
po, 'indeed'; hoina, 'no'
po follows its word or clause, and is almost untranslatable, though its general significance is that of 'indeed,' used resTrictively : yo tā kye po hunchha hol $\bar{a}$, 'whatever, indeed, is this going to be ?' ; yeso hoina tara phūtphāt po, ' not so, but, indeed, division'; kye jhan tyesle tyesläi mainle khāunjyāa p̄̄unjyāl samma kammar bāıdhyera mero sewā gar ani tanchainle tyespachhikhānchhas pīunchhas po bhandaina, ' will he not rather (jhan) say to him, Till I have eaten and drunken, gird thyself and serve me; and as for thee, afterwards, indeed, thou shalt eat and drink ?' ; yo t $\bar{a} k \bar{a} m k \bar{a} \bar{\imath} n a i ~ g a r i ~ u s k o ~ g h a r m a ̄ n n a i ~ t a r a ~$ tyo chain putrai gari usko ghar mānthinai po, ' this one [was so and so] as a servant in his house, but that one, as a son over his house.' The right use of $p o$ and $t \bar{x}$, as of $c h h u$ and $h u \underline{n}$, can only be learned from practice, not from rules. hoina, it will be observed, follows its (expressed or understood) word or clause.

> yet $\bar{a}$ 'hither'; ut $\bar{a}$, 'thither'; 'yeso,' 'in this direction'; uso, 'in that direction'

These forms are worth noting. Another form of $u t \bar{a}$ is tyet $\bar{a}$ or tat $\bar{a}:$ yet $\bar{a} \bar{a} u$, 'come hither'; ut $\bar{a} j \bar{a} u$, 'go thither'; yet $\bar{a}$ ra utā dula, 'walk up and down'; tan uso pulis lain tira jāndai ġard $\bar{a}$ man yeso mānsutolà tira lāgyera mānsu kinnu lāgyen, 'when thou (wast) going in the other direction towards the Police Lines, I set out in this direction towards the Eleshmarket (lit., Flesh Quarter) and set about buying flesh.'
..bhari, 'throughout'
bhari, the conjunct. partic. of Bharnu,' to fill,' is a useful word. It is, when viewed as the partic., a separate word, but
when viewed as an adverb, joined on to the word it modifies: tyesle dinbharimān sāt khep tero pāp garyo bhanye dekhi lyestāi ksinamā garyes, 'if he sin against thee seven times in the day' thou shalt forgive him: barshabhari, 'throughout the year'; hātbnari de, 'give a handful'; hāt bhari de, 'give with a full hand'; hānmiharule garnu paryehhariko māntrai garyūn, 'we have only done our duty' [lit.: ' the full of what was necessary (parnu) for us to do.' After -ko, understand $k \bar{a} m$ ].
jaso ; jhain, 'as'
jaso precedes, jhain follows its word: jaso usle garyo, or usle yaryeko jhain. 'as he did': jaso lekhiyeko chha, or lekhīyeko jhain, 'as it is written'; juso timiharu saña, or timiharu saña jhain tyeso hānmiharu saña, 'as with you, зо with us:' jaso, tyeso, are often written, in full, jasogari, tyesogari, or jasori, tyesori.
aile : aba, 'now'
aile is a simple, aba a conjunctive adverb. aile $\doteq$ ' at the present time.' 'already'; $a b a=$ 'this being the case,' 'after this': aile āunchha, 'he will coms just now'; aile āija, 'come now'; aba āija, 'now come'; aba hera, 'now behold'; aba yeut $\bar{a} r \bar{a} j \bar{a}$ thiyo; : now there was a king.' 'already' is often expressed by the compound completive ( p .59 ) : gari sakyo, 'he has already done it.'

## THE PREPOSITION.

with one exception. follows its word : mānchhe saña,' with the person': mero pachhi, 'after me'; mero aghi, 'before me.'

The measure of the relation expressed goes between the preposition and the word it governs: mero alik aghi, 'a little before me'; yesko chār din agāri, 'four days before this.'

The exception above referred to is bin $\bar{a}$, 'without,' which sometimes foliows, sometimes precedes its word: bastra bina , ' without the garment'; bina dawalko, 'without form.' It generally follows when its word is a pronoun; mero bina $\bar{a}$. ' without me,' 'without mine'; but ' without mine ' may also be bina mero. It always precedes when its word is a participle: bina gurikana, 'without doing.'

Excepting the case endings, $\bar{a} i, l e, k o, m \bar{a} \underline{n}$, which are really prepositions, prepositions are written as a separato word : man saña, '"ith me'; mero saña, 'with mine.' To this rule kañ, in. or to, or at (the place, house, possessions) of,' and $k \bar{a} n \underline{n} t o$, 'from (the place; etc.) of,' are only apparent exceptions; for
 his place': usk $\bar{n} \underline{n} t o$, 'from his place' : mern$\underline{n}$, at my place (р. $\overline{3} 3$ ) ; merānto, from my place.'
$m \bar{a} \underline{\underline{n}}$ is sometimes run into its word: $\| \bar{a} p l \bar{\alpha} \underline{n}=t h \bar{\alpha} p l o m \bar{a} \underline{\underline{p}}$, 'on the head'; bel $\bar{a} \underline{\mu}=b e l \bar{a} m \bar{\sigma} \underline{n}$, 'at the time. So alse $k o$, $k \bar{a}: \operatorname{gal} \bar{a}(0=$ galāko $: ~ g a l \bar{a} \bar{n}=!g a l \bar{n} k \bar{n}$, 'of the throat.'

The preposition can be used as an adjective, br throwing it into the form of a noun in the genitive: bastru bināho mānchhe, ' a garmentless person ' : agārikn dinamang. 'in the former days.'

Some prepositions govern the genative; some, the uninflected accusative [some. indeed, really the nom. |.

Some are really nouns, in the ag. or loc. case. and govern the gen.: ( $-k o$ ) s $\bar{a} t o m \bar{a}$ il 'instead of $;(-k o) k \bar{n} r a n l e, ~ ' b y ~ r e a-~$ son of '; some, verbs: ( $-k_{0}$ ) lāgi, for the sake of': dekhi. 'from ' : some, adjectives : (-ko) yogya, 'worthr of.'

Some Prepositions that govern the Genitive:

| agàari | before | bâtole | by means of |
| :---: | :---: | :---: | :---: |
|  | in front of | bāto bāro (orbàtạr (") | through (viâ) |
| $s \bar{a} r m a \underline{n}$ | according to | binan (or bin) | without |
| uprānt? | besides | biblyănto | the opposite of |
| ultāulo | the reverse of | biruddhaman | against |
| kāranma ${ }^{\text {n }}$ - | in the cause of | bishaymān | concerning |
| kāranle | because of | bīcimman | tween |
| khātirle | for the purpose of | bhitra | inside of |
| chheuman | at the side of |  | in the middle of |
| najik | near | mukhenii | before the face of |
| nimiman ${ }^{\text {a }}$ | with a view to | yogya ( $\bar{a}$ ) योग्य | worthy of |
| pachhāri | behind | lāgi | for the sake of |
| chhi | after | $w \bar{a} r i$ | on this side of |
| patti पहि | beside | $w \bar{a} r \bar{p}^{\text {a }}$ r | through and through |
| pattıi bāto | forth fromi | waripari | on all sides of |
| ,2, bāro |  | sāņıu | in presence of |
| pāri | on the other side of | sānтunne | opposite to |
| punro | about (time) | $\cdots \bar{a}$ aman | in return for |
| bāira | outside of | satham $\overline{\bar{a}}_{\underline{\underline{1}}}$ | in company of |
| bāto | from the direc- | thānumān | in place of . |

Sometimes the genitive affix is unexpressed; bidhi unsār. for bidhiko ansār, 'according to the rule'; ghar bhilra, for gharko bhitra, 'inside the hruse'; tyes samay punro, for tyes samayko punro, 'about that season.'

Sometimes the case onding of the preposition itself is unexpressed; see ans $\bar{a} r$, for ans $\bar{a} r m \bar{a} \underline{n}$, in the above paragraph; mero kāran. for mer's kāraṇāan, 'in my cause,' or mero kāranle, 'because of me '

Some of them (uprānta, najik; pachhi, bāira, bhitra, biblyāñto बिब्ब्यांटो), instead of governing of genit. in -ko may also govern the accus. with dekhi; ghar dekhi bāira instead of gharko bāira, 'outside the house.' punro, with dekhi, means 'beyond' : bābel dekhi punryo, 'beyond Babylon.'

Some of them, when they govern a demonstrative pronoun in the singular, form one word with it : yeskhätirle, ' for the purpuse of this'; yeskāranle, 'because of this'; yeslägi, 'for the sake of this'; tyespachhi, ' after that,' Others may form one word with the noun they govern ; dharmmāns $\bar{c} r$, for dharmmako ans $\bar{a} r m a \bar{n}$. 'according to righteousness'; bishwäsyogya, 'trustworthy.'
Some are used with the participle or infnitive of verbs:garyeko ansār ,, agāri
,, uprānta
", kāraṇle
" pachhr
bātole
biruddhamān
sātomān
garyekole garyekom $\bar{a} \underline{\underline{n}}$ (or garyem $\bar{a} \underline{n}$ ) garne khātir?
, nimtimān
,, yogya
garnāle (or garnule)
garnuko iāgi
garnu bhanitā agāri
garnulāi
binā garyєkole
,, garikana
before ... ,, besides doing because of ,"
after :,
through ,"
against what ... did
in return for ,.... ,.
by doing
on
for the purpose of ",
with a view to
worthy of
by
for the sake of ",
before "
in order to ,"
without ,.

Some Prepositions that govern the Accusative :-

| * tala | below | mānthi bāto | off (from upon) |
| :---: | :---: | :---: | :---: |
| tira | towards | māphikko ( $\bar{\imath}, \bar{a}$ ) | befitting |
| thān $i$ | to, at (person) | * māstira | upwards from |
| dekhi | from, since | *muni | beneath |
| , ūnḑo | down below | *muntira | downwards from |
| ,, ùmbho | up above | rahit | wanting |
| - bāhik | besides | saño, | (along) with |
| nira | beside | samet | including |
| bāro | viâ | sammu. | $\begin{aligned} & \text { as far (or long) } \\ & \text { as, till } \end{aligned}$ |
| biltikai | immediately after | sari | like |
| bhayethānu | to (the place of) | ) sahit | having |
| * $m \bar{a} \underline{n}$ thi | on, over, above | sita | with, at (person) |

Those with an *asterisk may, like $\bar{u} \underline{n} d h o$, etc., take dekhi before them, when the relation expressed includes comparison : posta ${ }_{c}$. $m \because j$ mānthi chha, 'the book is upon the table'; chhot $\bar{a}$ girj $\bar{a}$ hānmro hātā dekhi mānthi (or māstira) chha, 'the Little Church. is above our compound"; k $\bar{c}$ gat $\bar{a} p h \bar{a} l n e ~ t o k a r \bar{i}$ mej muni chha, 'the wastepaper basket is beneath the table'; hānmro hātā chhotā girjā dekhi muntira (or tala, or tale tira) chha, 'our compound is below the Little Church.' They are, indeed, really adverbs, but for the dekhi: tyo $\bar{u} \underline{\underline{n}}$ dho gā , 'she is gone down' (say, to Calcutta) ; ging kahān chha tala chha, 'where is Ging? It is down below'; jalapahār kati mānıthi chha, 'how far up is Jalapahar?'; jhandai $\bar{a} d h \bar{a}$ kos mānthi chha, 'it is nearly half a kos up '; barā lāt sāhop sabai mānthiko ho, ' the Goveruor-General is
 the earth '; prithiw̄ swarga dekhi $\bar{u} \underline{n} d h o ~ c h h a$, ' the earth is below heaven.' The above examples also serve to exemplify the distinction in application of the various synonyms.

On the other hand, the dekhi is often unexpressed : yo $b \bar{a} h i k$, 'besides this.'
thān$i$ is used only with animate objects: man thàn$\underline{n} i \bar{a} w a$, 'come to me'; maㅢ thān$i$ dekhi gayo, 'he went from me' (from my place).
'To' a place is $m \bar{n} \underline{n}: \operatorname{tarā} \overline{\mathrm{a}} \overline{\mathrm{a}} \underline{\underline{n}}$ gayo, 'he went to the Terai.'
'To' a thing, in this sense, is bhayeth $\bar{a} \underline{n} u$ : rukh bhayethā$\underline{\underline{n}} u$ gayo, 'he went to the tree' (lit: to the tree-been place).
dekhi means 'from,' as source. It is, accordingly, also used for 'by,' in relation to the Passive, when the agent is a volitive
being: man dekhi mānriyo, 'he was killed by me'; but dhungole $m \bar{a}$ nriyo, he was killed by a stone' it is also used in comparison (p. 39).
bāro is used only after bāto and patti: tyo bāto bāro kō pumi $j \bar{a} \underline{n} n_{n}$ sakdaina thiye, 'no one could go by that road': yo prabhuko palti bāro bhayo, 'this was from the Lord.' bāto briro is sometimes contracted to bātāro.
bittikai is used only after the infin. of verbs: tys jāmut bittikai, 'immediately after his going.'
sañu is of elastic use, like the English '.with.' It is sometimes written sañ, especially with ek: ek suñ humnu. 'to come together.' It may be combined with sumel: sumet u saña, 'together with him.'
samet usually attracts the case affix of the word it governs to itself: dhuirolāi $\bar{a} p h n \bar{a}$ shiksheharu sam-tlā $\operatorname{not}$ shiksheharu. lāi sumet) bolāyo. 'he salled the multitude, including (cr as well as) his disciples': but tiniharule aruharuko lāgi samet (not aruharu sametko (āgi) sewā bigārnan, they will spoil the service for others as well' (where samet is really an adverb); kina tyesle bhūmilāi bikāme samet garāunda chhn, 'why. doth it render the ground useless as well?'
summa may be said to come under the samet rule: dosrole. pani ani tīsro sātai jana sammule tyesai gar!le: 'the second atso. and the third, unto the seventh, did !ikewise.' yahang sotmm" pugyo, 'he arrived as far as here,' shews its ordinary use.
sathrmān differs from saña, in that it is onty used with persons, and these generall: superiors, swämīko sāthin āye. 'they came with the master.'
sita, like saña, is of clastic use : brechan ishwar sita thiyo, 'the Word was with God': man sita sodhyo, 'he asked me' (or 'at me') ; man sita bolyo. 'he spoke to (with) me.' In the last two examples, the dative also would be in order: mantāi sothyo. bolyo. So would saña : man saña sodhyo, bolyo.
Some of the above prepositions. too, may be nsed with verbs :-
garyeko dekhi
", $\quad$., bāhik.
garunjyāl samma
garnu billikai
garne māphikko $(\bar{\imath}, \bar{a})$
from, or since, doing besides
as well as
as long as ..
immediately on .
befitting

## THE CONJUNCTION.

The mastery of this part of Nepāli speech is half the student's battle of the idioms.

Conjunctions may be classified as co-ordinative and subordinative.

Co-oridinative Contunctions.
connecting co-ordinate sentences, clauses, or words are used much as in English. The following is a list:-

1. ani
2. $r a$
3. . . pani
4. . .pani ani . . pani
5. tara
6. tarai (or tai) pani
7. $k i$
8. kit $\bar{a}$ (or $t a$ ). . ki $t \bar{a}$ (or $t a$ )
9. chāhe..chāhe
10. na. . (ani) na
11. ui pani (ajha)
and.
,, also, even. both. . and.. but. nevertheless. or. either..or.. ," " neither. .nor. and that.

Those with the continuation marks before them follow their word : ani yo, 'and this'; but yo pani, 'also this.'

1, 2: ani differs from ra, in that the latter is only a sub-conjunction connecting not distinct words, clauses, or sentences, but those of the same regimen, (it almost corresponds to the Latin—que) : ani usle dhuirāharu ra àphnā shiksheharulāi pani bhanyo sh $\bar{\alpha} \operatorname{str} \bar{i}$ ra pharisiharu mūsāko baithakmān basyek $\bar{a}$ chhan ani tiniharule gartun ani bolınu kathin bhayekä bojh $\bar{a}$ bāndhda chhan bhani, 'and he said also to the multitudes and his disciples, The Scribes and Pharisees sit in Moses' seat, and they bind on burdens heary and difficult to bear.' 'And' is often best rendered by the conjunctive participle : āyera dekhyo,' he came and saw' ; hoina bhanye t $\bar{a}$ ahank $\bar{a} r l e ~ p h u l \bar{i} i ~ s h a i t a ̄ n k o ~ b i c h a ̄ r m \bar{a} \underline{n}$ parl $\bar{a}$, 'lest he be puffed up and fall into the judgment of Satan.'
4. logne pani ani uski swāsni pani, 'both the man and his wife'; $\bar{a} g o m \bar{a} \underline{n}$ pani ani p $\bar{a} n \bar{i} m \bar{a} \underline{n}$ pani, 'both into the fire and into the water.' duwai, 'the two,' 'both,' also is used: logne rā uski swāsni duwai; $\bar{a} g o ~ r o, ~ p \bar{a} n \bar{\imath}$ duwaimān.
6. tarai pani (or tai pani, or tai) pāyenan, 'nevertheless they found not.'
7. $k i$ is used as in English. It is often elliptical at the end of a clause or sentence : her $\bar{u} \underline{n} \bar{a} u n c h h a k i$, 'let us see (whether) he will come or (not).' hoina bhanye $\overline{\bar{a}}$, 'or then,' may be substituted for $k i$ : logne $k i$ (or hoina bhanye $t \bar{a}$ ) uskī swāsnī, 'the man or his wife'
8. ki tā is emphatic: ki tā dosh lagāundai ki tā uttar dindai, 'efther accusing or else excusing.' ki $t a$ is argumentative : $k i$ ta agambhanā̄ ki ta sik $\bar{a} \bar{\imath}$, 'either prophesying or then teaching.'
9. chähe has the special sense of 'choosing'; chāhe rukhlāi
 good or make the tree bad '
10. na jāti na (or ani na) khurāb, 'neither good nor bad'; na āyo ani na pachhtāyo, 'he neither came nor repented.'
11. Lit., 'that also, moreover' : an tara timiharuchainle. annye ra ṭagein garda chhau ui pani (or ui pani ajha) bhāiharu sita po, 'yea but, as for you, you do wrong and defraud, and that the brethren.'

## Subordinative Conjunctions.


20. na bhaye $t \bar{a}$
21. hoina bhanye $t \bar{a}$
22. natra ( $t \bar{a}$ )
23. na...bhani
24. ra na
25. ta...na
26. ...bhani
27. jaba...ta
28. ....bhanye jhain gari
29.
30.
31. kye...kye
32. ...bhaye pani..bhaye pani
33. ... -na bhanye dekhi
34. ...na bhaye dekhi $t \bar{a}$
35. yeso ho bhanye dekhi tā
36. yeso bhayekole $t \bar{a}$
37. yahān samma gari
\}lest, otherwise.
since, seeing that.
as if, as though.
whether.
whether,...or...
unless, except.
wherefore.
so that.
insomuch that. 'In order that'; •That.'

1. ra (lit., 'and ') precedes its clause and generally puts its verb in the Imperat. : $\bar{a} p h u$ saña ek ki dui janā aru le ra dui ki tīn sākshīharukā mukha dekhi sabai kuro thaharā̄os, 'take with thee one or two thers, in order that every word may be determined at the mouths of two or three witnesses'; man ko hun, ra ra $\bar{j} \bar{a} k \bar{a} \underline{n}$. $j \bar{a} u \underline{n}, ~ ' w h o ~ a m ~ I, ~ t h a t ~ I ~ s h o u l d ~ g o ~ t o ~ t h e ~ k i n g ~ ? ' ; ~ r a ~ y e s o r i ~ u s k o ~$ mahimā garios, 'that so he may be glorified.' But it puts its verb in the Indic., when it is so in the English, though then its meaning is more the literal 'and': mānchhe ky $\bar{a}$ ho ra tyesko. samjhanā garnu hunda chha, 'what is man, that thou art mindful of him?'; tainle jatan saña oshati khānne garis bhanye dekhi $\bar{a} u \underline{\underline{n}} d o$ sāta sammamān tan niko bhayekn holās ra tainle pheri $k \bar{a} n m \bar{a} \underline{n} j \bar{a} \underline{n} n u p \bar{a} u l \bar{a} \varepsilon$, ' if thou diligently take medicine, thou wilt, by the coming week, have become well, that thou mayest manage to go to work again.'
2. bhani (lit., 'saying') follows its clause and puts its verb in the Imperat., generally in the 1st' or 2nd pers., changing, that is, indirect to direct speech, as so commonly in Nepāli; tinale $\bar{a} p a s t a m \bar{a} \underline{n}$ sallāh garye uslāi ghāt garāu$\underline{n}$ bhani, ' they took counsel a mong themselves that they might (lit., 'saying, let us') put him to death'; tyesle tinalāi hakāryo chup rahun (or raha)
bhani, 'he rebuked them, that they should hold their peace. The principal predicate may also go at the ond of the sentence, after bhani: ..ustāi ghāt garā̄un bhani sallāh garye; ..chup rahun (or raha) bhani hakāryo.
3., bhanyeira (lit , 'having said') follows its clause and gener. ally puts its verb in the Imperat., indirect form, in the 3rd pers., that is: uste tinalāi chetāyo tinale khrisht yei ho bhani (No. 5) kasailāi na bhanun bhanyera, the charged them that they should tell no one that (No 5) this was the ('hrist.' But it may also put its verb in the Infinit.: usle. .na bhannu bhan. yera. And the principal predicate may go at the end: usle.. kasailāi na bhanun (or bhannu) bhanyera chetāyo.

The difference between bhani and bhanyera, here and elsewhere (Nos. 5, 6, 19, 26), is that between the concurrent and preliminary conjunctive participles (p.95). The fact expressed by bhani is concurrent with that expressed by the prinsipal verb; that by bhanyera at least begins before that by the principal verb. The distinction is, however, much disregarded.
4. bhannys khātirle (lit., 'for the purpose that ') follows its clause and puts its verb in the Imperat. : u a yo jyotiko bishaymān sākshī dewas bhannye khātirle, 'he came that he might bear witness concerning the light'; u timiharuko kāranmān. kangāli banīyo timiharu dhanī banīyau bhannye khātirle, ' he became poor on your behalf, that you might become rich.' The le may be dropped, and the principal predicate may go at the end: $u$ jyotiko bishaymān sāksshì dewas bhannye khātir āyo: utimiharuko kāranmān timiharu thanī banīyau bhannye khātirle kanyāli baniyo. The bhannye may be separated from the khātirle: tura yo sabai yes khätirle bhayo bachan pūro hawns bhemnye. 'but all this, came to pass for this purpose, that the word might be fulfilled.'

Instead of the Imperat. or Indic., with the above conjunctions, the gerundial infinit. may be used ( $p$. 91) : sabai kuro thaharā̄nnuko lāgi, 'that every word may he determined': uslāi ghāt garāunnulāi, 'that they might put him to death.'

## That.'

5. bhruni (lit., 'saying ') follows its clause, does not affect the mond of its verb, though it may its tense and person by changing indirect to direct speech, and must, as a rule. be expressed in Nepāli, even when only understood in English: sollyyen yo ko ho bhan, 'I asked who it was' (lit., that who is this ?'); jānda chhu àyo bhani, 'I know he is come' (or 'came.' or 'has
come,' or 'had come') ; taba usle uttar dii tyeslāi bhanyo tero ichchhe ans $\bar{a} r$ hawas bhani, 'then he in reply said to her, Be it according to thy wish.' The principal predicate may go at the end : mainle yo ko ho bhani sodhyen.
6. bhanyera is used exactly like bhani, when the fact it connects with the principal verb is not properly concurrant with it, but more or less anterior to it : lekhīyeko chha mero ghar prārthanāko ghar bhaniñchha bhunyera, 'it is written, My house shall be called a house of prayer.' But it is often loosely used without regard to this rule, especially with bhannu itself as the principal verb, as in the perpetual Darjeeling colloquialism,.. bhanyera bhanyo, 'he said that,' instead of the grammatical bhanyo.. bhani; for what he said could not well be said before he said it.

The principal verb may of course go at the end:..bhaninchha bhanyera lekhīyeko chha.
7., 8. bhanye and bhanyeko (perf. part. of inumnu, 'to say ') are really the same word, the former being short for the latter, follow their clause, and are used when their clause is regarded not only as something connected with the principal verb, but as its object. The principal verb generally follows them: jaba tyesle $u$ yahān bāto jāndai chha bhanye (or bhanyeko) sunyo taba bhanyo, he prabhu man mānthi daya garnu hawas, ' when he heard that he was actually passing that way (lit., "is passing by here '), then he said, 'Lord have mercy on me.' But the principal verb may also go first: jaba tyesle sunyo... It is mainly with such principal verbs as sunnu and delchnu that these conjunctions are used.
9. bhannye, or bhanne (lit., ' named,' 'called,' 'being probably a corruption of bhaninne, the adj. form of the infin. pass. of bhannui) is used instead of Nos. 5-8, when the word to be connected with the principal verb is a noun or a noun's equivalent : kar $\bar{a} \bar{\imath}$ bhayo nisk $\bar{\imath}$ àwa bhannye," there arose the cry, Come out'; usle prachār garyo khrīsht yei ho bhannye, 'he preached that this was the Christ': usko anugrah jānda chhau u kangäli banizyo bhännye, 'you know his grace, how that he became poor.' What, in these examples, the bhannye connects with the principal clause is the nouns kara $\bar{\imath}$, prach $\bar{a} r$, anugrah. This becomes all the clearer, when, as is quite legitimate, the principal clanse
goes at the ond: niski āwa bhannye karā̄ bhayo; khrisht yei ho b.hannye prachār garyo; u kangāl baniyo bhannye usko anugrah $j \bar{a} n d a$ chhau. The same thing has already been seen in the con. junction bhannye khātirle, khātir, 'purpose,' being a noun.

9a. bhanye (lit., 'if ') is used like a preposition: aba bhanye. ' as for now'; bhitra patti bhanye, 'as for the inside'; tara ti aphai bhanye, 'but as for them themselves.'
$9 b$. Lí., 'this (or that) being indeed so': yesn bhaye tā chhorāharu chain chhutyek $\bar{a}$ rāchhan. 'then are the sons let off': uso bhaye t $\bar{a}$ ustāi kasogari prabhu bhanda chhan, 'then how do they call him Lord?
'If.'

10, 11. bhanye dekhi and bhaye dekhi [see on the Subj. Mood (pp. 81-86] : man $\bar{n} p h n u$ bishaymān sākshī dinda chhu bhanye dekhi (or tu) mero sākshī sachchā chhaina, 'if I testify concerning myself, my testimony is not true '; tan ishwarko putra hos bhanye dekhi ta bhani de ra yi dhungā rotī baniun,' if thou be the Son of God, command that these stones become bread ' [the bhani here is not the conjunction, but, with tue de, the compound intensive (p. 59] ; tyahāan milāpko santān racha bhanye dekhi (or ta) tiomıharu ko milāplyo mānhi thāminchha, "if a son of peace be there, your peace will rest upon him'; iara tyesle sunyena Shanye dekhi $\bar{i} \mathrm{I}$ j jan $\bar{a}$ aru le, 'but if he hear not, take two persons more'; man $\bar{a} y e r a ~ t i n i h u r u l \bar{a} i ~ n a ~ b o l y e k o ~ b h a y e ~ d e k h i ~ l i n i h a r u k a ̄ n ~ p a \bar{a} p$ hunne thiyena, 'if I had not come and told them, they would not have had sin.' In the above examples the principal clause stands last; but the order may be reversed, except when the conjunction is !a. Further, the dekhi may be dropped: mern
 chhu bhanye.
12. Yeso bhaye $t \bar{a}$, besides its common use referred to on p.122, and 9 b above, is also used exactly in the sense of 'if': $u \bar{a} y o$ yeso bhaye tā kyei $\bar{a} s h \bar{a}$ dekhnu sakdinna, 'if ho has come, I cannot see any hope.'
'If so be that. .may.'
13. bhani is of such elastic usage that another of its uses may be particularized here : tara kheddai jāñda chhu katai jyeko tāgi khrīsht dekhi samāti līyen tyo samāti liunlā bhani, 'but I press on, if so be that I may apprehend that for which I was epprehended by Christ.' It puts its verb in the conting. fut. [On katai, see p. 114. samāti linnu is a compound intensive (p. 60) 1 .

## 'Though '; 'Although.'

14. pani (lut., 'even') follows its clause and puts its verb in whichever of the participles bestexpresses the connection : $a d h i$ $k \bar{a} r \bar{\imath}$ sabai thokko dhan̄̄ bhai pani d्̄ass bhand $\bar{a}$ beglai chhaina, 'the heir, though owner of everything, is not different from a sláve'; dhanī bhayera pani kangāli bhaniyo, 'though he was rich, he became poor'; sharirmāñ hinrdai pani sharīr ansār tā kām gardaunina, 'though we walk in the flesh, we do not work according to the flesh'; timiharuk $\bar{a}$ das hajār jan'ā gurugothāle bhaye pani dherai jan $\bar{a} b \bar{a} b u$ tā chhainan, 'though ye should have 10,000 tutors, ye have not many fathers' ; katai merai bishuās na garye pani ti kāmaiko bishwās gara, 'though ye should not believe me, believe those works'; kinabhanye (No. 17) mainle tyes patrale timiharulāi shokit pāryeko bhaye pani pachhtāunda thiyen bhanyo pani (No. 15) aba tā puchhtāundīnna, kasogaribhanye (No. 18) dekhdx chhu tyes patrale khāli alik ber samma māntrai bhaye pani timiharulāi shokit pāryo bhani (No. 5), 'because though I should have made you sorry by that epistle, I do not now regret it, though I did not regret it; for I see that that epistle did make you sorry, though only for a short time'; tharīm $\bar{a} \underline{n}$ gayel bhaye pani àtmāmān tā timiharu sañai chhu, 'though absent in the body, I am with you in the spirit'; bāire mānchhe ḃ̈grandai jānne bhaye pani bhitre chain tānayā garā̄n. dai jānda chha, 'though the outward man is decaying, the inward one is being renewed'; manchainle tā sharir mānthi pani bharos $\bar{a}$ rākhye pani hunthyo, 'though I, indeed, might well have confidence even in the flesh'; tara byāh $\bar{a}$ garyei (emphatic) pani pāp tā garinas, but even though thou marry, thou hast not sinned.' The perf. part., then, it appears, is used, in hypothetical connections; the conjunct. or imperf., in actual. In the following : .usle manlāi bishwāsyogya ganyo an man pahile nindak ra sdtāunne ra upadre bhayekolāi pani, ' he accounted me faithful, though I was before a blasphe. mer and a persecutor and injurious,' we see how the 'though' sense may be got from pani in its literal meaning, 'even,' and how its conjunctive meaning came about.
15. bhanye dekhi pani is just bhanye dekhi, 'if,' with pani, 'even,' added, and is used exactly like it : tapāñ saña manrnu paryo bhanye dekhi pani tapāniläi aswikār gard̄nna 'though I should have to die with Thee, I will not deny Thee.' The dekhi is often unexpressed.
'Though' is sometimes translated directly by tarai pani, 'nevertheless' : tarai pani u āphaile hoina tara usk $\bar{a}$ shikshe.
harule māntrai baptismā garda thiye, 'though, not he himself, but only his disciples were baptizing.'
16. ra pani (lit., 'and even ') follows its clause : kye kye bhanda çh han bhani chāl na pāundai ra pani, 'though not knowing what they say ' : mañ kyti ihuinna ra pani ti dekhi ghatī chhuinnna, 'though I am nothing, I come not short of them'; u samundra dekhi bāñchyeko thiyo ra pani niyā garnele ustāi jūi rahunnuu diyena, 'though he had escaped the sea, the Justice did not allow him to live'; bhār hunnu akda thiyūn ra pani, 'though we might have been a burden.'

> ‘Because ` : ' For.'
17. Kinabhanye (lit., if you say, Why ?') precedes its clause and states the reason why : kinabhanye manko tiyārī sānmel chha ta tyo sugrahanyogya hunda chha, 'because if the willingness is present. it is acceptable '; u bhāgyo kinabhanye darāyo, 'he fled, because he feared.' This last example may also stand : u bhāgyo kina bhāgyo bhanye ḍarāyo, or u brāgyo kina bhāgyo darāyo.

1S. kasogaribhanye (lit., 'if you say, How ?') is used like the above, but states the explanation how : tinaman $\underline{n} p \bar{a} \underline{n} c h w \bar{a} t \bar{a} m \bar{u} r$. kha thiin kasogaribhanye tel liinan, ' 5 of them (fem.) were foolish, for they did not take oil.' It may be shortened to kasoribhanye.

Sometimes No. 18 is used when No. 17 seems called for. It is then to be understood as meaning, 'How is it that you say such a thing?'
19. bhanyera and bhani, 'that' (Nos. 6, 5), have sometimes the sense, 'because,' 'because that': tiniharule uslāi usle bishrāmko dinmān yo garyo bhanyera satāye, 'they persecuted him, because he had done this on the Sabbath'; tinatāi bhā̀ hun bhani tuchchh na ṭāna, 'despise them not because they are brethren' (lil., 'saying, Thev are brothers').

Instead of the above constructions with the conjunctions, the ag. case of the infinit. or the perf. part. may be used: mainle tyo birsyekole garinna, 'I did not do it, because I forgot.'
'Lest'; 'Otherwise' (or 'else').
20. na bhaye $t \bar{a}$ (lit., ' if . . have not taken place,' ' failing. . ') precedes its clause and puts its verb in the fut. indef., for 'otherwise,' and in the fut. conting., for 'lest' : tyo mannläi deu na bhaye
t $\bar{a}$ mannrchhu, 'give it to me, otherwise I shall die'; tyo manlāi deu na bhaye tā mannrunnlā, 'give it to me, lest I die.'
21. hoina bhanye $\overline{\bar{a}}$ (lit., 'if not') precedes its clause and is used exactly like No. 20 : chārmān hoina hoina bhanye tä khailābailā lunnchha (or holā), ' not during the Feast, otherwise there will be (or lest there be) a tumult.'
22. natra. (t̄̄a): dām pathāunnnu parchha natra āunne chhaina, ' you must send (its) price, otherwise (it) won't come.'
23. na..bhani (lit., 'in order that (No. 2) not') goes at the end of its clause, with its verb, in the Imperat., between its two parts, and is best translated 'lest,' not 'otherwise ': chankha basa kasaile timiharulā̄i (or, in direct speech, hānmiharulāi) na bharmāwas bhani, 'take heed, lest some one mislead you.' [In this particular example, the direct form is ambiguous: it is not clear that the warner is not included with the warned.]
24. ra...na (lit., 'in order that (No. l) not') precedes its clause and puts its verb in the Imperat., with the predicate extension, if there be one, between the ra and $n a$ : jāgi basa ani prārthan $\bar{a}$ gara ra pariksh $\bar{a} m \bar{a} \underline{n}$ na para, 'watch and pray, lest ye fall into temptation.'
25. ta. .na (lit., 'then not') is used like No. 24, except that
 linna ta mainle tyestāi dhani garāyen bhani (No. 5) na bhannu holā (honorif. for bhanoinas), 'I won't take aught of thine, lest thou shouldst say thou mad'st me rich' [notice the direct, 'I made him rich '].
26. bhani (No. 5) has also the sense of 'lest,' putting its verb in the fut. conting. : yeso ho bhanye dekhi $t \bar{a}$ (No. 35) man ubhī rahyeko chhu bhani (No. 5) thānne laruñlā bhani (No. 26) chankha rahos, ' wherefore let him that thinketh he standeth' (lit., 'the that I stand thinker') 'take heed lest he (lit., 'I ') fall.'

Instead of these conjunctions, the neg. gerundial infin. may be used : tara hānmiharule tinalāa thoḳar na khuwāunnuko lāgi, ' but lest we cause them to stumble.'
'Since'; 'Seeing that'
27. jaba..ta (lit., 'when, or whereas,..therefore') puts its clause between : kasogaribhanye (No. 18) jaba sañsārle īshwarlāi chinyena ta īshwar prachārko bātole bachāunnnulāi khushi bhayo,
'seeing that the world did not know God, it pleased God to save through the preaching.' The $t a$ is sometimes omitted.

Instead, ta yeskāran, 'therefore, for this reason,' may be used : sañsārle ìshwarlāi chinyena ta yeskāraṇ ïshwar

> 'As if '; 'As though.'
28. bhanye (bhanyeko) jhain gari (lit., 'as if said' follows its clause and does not affect its verb, save that it may of course put it directly, for indirectly: ta aba àphuharule mahā $s a b h \bar{a}$
 tyeslāi àphuharuko sānmu utāri lyāa dewas bhannye (No. 9) tyesko bishaykā kurā aru thik gari bichāri thāhā pāunnu khojda chhaun bhanye jhain gari,' therefore, now, do you, including the Supreme Council, make known to the chief captain your wish that he bring him down before you, as if you sought (lit., 'we seek') to in vestigate his case more exactly.' The gari may be omitted: usle hānnmro bātole timiharu sita binti garthyo bhanye jhain, 'as though he were beseeching you through us.'
29. jhain gari (lit., 'doing like 'as') follows its clause in the imperf. or perf. part. or in the adj. infin. : mānchheharulāi khush pārdai jhain gari hoina tara ìshwarlāi, 'not as pleasing men, but God'; ani tiniharu jāndai garyeko tyes gānuko najik āble ani usle aru tāro jānnu khojyeko jhain garyo, 'and they came near that village they were going to, and he made as if he wished to go further'; jye thok chhandai chhainan tinalāi ti bhaye jhain (gari omitted) bolaunda chha, ' he calleth the things that are not, as though they were'; ani na mānchhehāt dekhi sewā linda chha kyei thokko ghatī bhaye jhain, ' nor does he accept service from men's hands as though he had lack of anything'; sannsārk $\bar{a}$ mūlshikshā dekhi para gari mañyau ta kina sañsārmān j̄ $\bar{i}$ rahanneharu jhain gari bidhi bidhi muni pari rahanda chhau. 'if you have died to the rudiments of the world, why do you, as though you wure living (lit., 'doing as livers') in the world, continue in subjection to ordinances?'
jhain, the conj., is to be distinguished from jhain the adv. (p. 116): lekhīyeko jhain, 'like what is written.'

## ' Whether.'

30. kye (lit., 'what?') is in this sense merely a sign of indirect interrogation, and is used exactly as in English : thāh $\bar{a}$
pāunchhau kye tyo ishwar dekhi ho rachha bhani, ' you will know whether it be (lit., 'is it ? ') from God.'
'Whether..or..'
31. kye..kye. (lit., 'whether.. whether') is used like, the English : thāhā pāunchhau kye tyo īshwar dekhi ho rachha ki kye (the $k i$ is immaterial) mañ $\bar{a} p h n u$ patti bāto bolda rānch̄hu bhani, ' you will know whether it be of God, or whether I be speaking from myself': kye jāgūn kye sutūn, 'whether we sleep or wake'; kye logne kye $\bar{a} i m \bar{a} i$, ' whether man or woman' [where it may also be translated ' both. . and.. '].

Instead,..ta..ta, 'if, if,' may be used : tara kashhtit garā̄̄$\underline{\underline{n}} d a$ chhaun ta yo timiharuko shānti ra muktiko lāgi ho shānta garā̄̄$\underline{n} d a$ chhaun ta yo timiharuko shāntiko lāgi ho, 'but whether we be afflicted, it is for your comfort and salvation, or comforted, it is for your comfort'; or, $k i$ 'or,' between two imperatives : timiharu dekhi hawas ki aruharu dekhi hawas, 'whether it be from you or from others'; āyera timiharulāi herun ki gayel houn, 'whether I come and see you or be absent.' The $k i$ even may be omitted : sharīr hawas àtma hawas, 'whether flesh or spirit'; bhanos na bhanos, ' whether he say or not.'
32. ..bhiye pani..bhaye pani (lit., 'though..though..' (No. 14) follows the clauses : man ishwar tira prārthanā garne thiyen thoraile bhaye pani dheraile bhaye pani $\bar{a} p h u$ māntrai hoina tara àju mero sunneharu sabai pani man jastai houn bhannye. (No. 9) khāli yi bandhan chhāri, 'I would to God that, whether with little or with much, not thou only, but also all that hear me this day might become such as I am, excepting only these bonds' [after mero understand kuro]; mānchhe bhaye pani pashu bhaye pani, 'whether man or beast' (or 'both man and beast'). bhaye is often shortened to bhay.

> ‘ Unless '; ' Eẋcept.'
33. -na bhanye dekhi (lit., ' if not') is used like No. $10:$ bhojan kinyūnna bhanye dekhi, 'unless (or except) we should buy food.'
34. na..bhaye dekhi tā (lit., 'if not') is used like No. 11 : usle yeutā bansha chhori na.diyeko bhaye dekhi tā,' unless he had left a seed (posterity).'

Instead, bina , 'without,' (p. 117) may be used: bin $\bar{a}$ hānmiharule bhojan kinikana (or kinyekole), 'except we should bay food.'

Comparison of this last example with its form under No. 33, will remind the student of the rule on p. 98, that the subject of participles and infinitives must be expressly stated, unless it can be gathered from the context.

## 'Wherefore.'

35. yeso ho bhanye dekhi $t \bar{a}$ (lit., 'if it be indeed so') precedes its clause and is used mostly at the beginning of a sentence which sums up a foregoing argument: yeso ho bhanye dekhi tā yi bachanale ekāle arkāāài shānta garāwa, 'Wherefore comfort one another with these words.'

Instead, yeso (or uso) bhaye $t \bar{a}$ ( p .122 ), or jaba yeso chha ta (No. 27), 'since this is so,' may be used!

> 'So that.'
36. ye.so bhayekole tāa (lut., 'through its being so') precedes its clause : tyesle pani mantāi shānta garāyo yeso bhayekole tā jhan jyāsti ramāyen, 'he also comforted me, so that I rejoiced the more greatly.' 'So that,' in the sense of 'and,' is made by $r a$ : ko karāyo ra nāni uthyo, 'who shouted, so that the baby got up?'
' Insomuch that.'
37. yahān samma gari (lit., 'as far as here') precedes its clause and usually follows and repeats the principal verb:
 ho bhani syānttlbai, anyolmān paryūn, 'we were burdened, insomuch that we were quite at a loss as to how even to survive.' But it is sometimes possible to avoid the repetition: dherai log yahān samma bhelā bhaye thā$\underline{\underline{n}} u$ aru thiyena, 'many people assembled, insomuch that there was no more room.'

## THE INTERJECTION

is used just as in English and, with one exception, are, needs no explanation. The following is a list:-

| $e$ | $0!$ | (vocative) | hat teri | bother! |
| :--- | :--- | :--- | :--- | :--- |
| ei | " | " | emphatic | dhanna |
| benediction! |  |  |  |  |
| $h e$ | $"$ | $"$ | respectful | dhikk $\bar{a} r$ | malediction!


| $a b i$ | oh! (surprise) | chhīchhī | fie! |
| :---: | :---: | :---: | :---: |
| $a b u \bar{\imath}$ | ( | shäbāsh | bravo! |
| abis | ", ", | chup | silence! |
| is | " " | para | out of the way ! |
| oh | ", (alarm) | bagal | to one sids! |
| $u h$ | " | liu | come! |
| ukh | ", fatigue | $e \mathrm{ba} \bar{b} \bar{a}$ | dreadful! |
| hart | (disapproval) | bäbainai | " |
| that | " | uss | pshaw! |
| aiyo | , (pain) | bes | well done! |
| aiy $\bar{a}$ | " ., | besai bhayo |  |
| aiyai | ", " | swasti | hail! |
| $\bar{a}$ chchh $\bar{a}$ | " | salàm | salutation! |
| th $\bar{u}$ | ,, (disgust) | namaskār | obeisance! |
| hera | behold! (plu.) | $\bar{a}$ ge shubhamm | farewell! |
| her | (sing.) | are |  |

are, the last, is an exclamation to draw attention, and untranslatable. It is used after a verb setting forth the statement of another person, to give the statement more vivid directness: tyeslāi bhani dewa āphnu sewāmān tyo püro garnuko lāgi chankha basnu hawas are bhani, 'tell him to take heed to his ministry, to fulfil it'; kye bhanda chhan man ko hun are bhani, 'who do they say that I am ?'; tinamān phàtāphāt hunda chhan are bhani sunda chhu, 'I hear that there exist divisions among them.' It appears, then, that are draws attention to the statement or injunction of a third party.
shubhamm, 'farewell,' in closing epistles is frequently contracted to ఖुम्म shubhm. It is often written subhamm.

## SYNTAX.

In now adding some rules of syntax, it will be sufficient to indicate such as are different from the English. Some have already been indicated and" need not now be repeated : those as to the order of words in a sentence (p. 16), and word's in apposition (pp. ${ }^{*}$ 17, 25, 29), for instance.

Direct for indirect speech.
One of the most important rules, which also has been already referred to (pp. 88, 124, 125, 129), is that in Nepali the direct form of speech is largely substituted for the indirect in English.

The general effect is to change the 2nd pers. to the 1st, 'the 3rd to the 1 st or 2 nd, past tenses to pres., and the subj. mood to the indic.: jye garda chhau tyo prānai dekhi gara sātopharkā̀ pāunchhaun bhani jānikana, 'what you do, do from the heart, knowing that you (lit., 'we') will receive recompense'; usle bhanyo āunchhu bham, 'he said he would (lit.,' I shall') come '; tinale tyo sita sān garye usko nānu kye rākhchhau bhannye, ' they made signscto him, as to what name he would (lit., ' you will') give him'; ishwarle hānmiharuko bātole manāunda chha bhanye jhain, 'as though God were (lit., 'is') persuading through us'; u āyo..katai tyesmān kyei pāunlā ki bhani, 'he came. . if haply he might (lit., 'I may') find something on it '; jye jye tapāniko hāt ra manle hawas bhani agāri dekhi thaharāyo ti garnuko lāgi, 'to do those things, which thy hand and counsel fore-ordained to (lit., 'let it ') come to pass.'

Relative and antecedent.
Another important general rule is that a relative word or clause precedes its antecedent, as instanced in the last example above, jye..ti; jo āyo tyo ., 'he who came..'; except when it, not merely defines the antecedent, but introduces a new fact about it: taba tyo āunchha jaslāi prabhule nasāunchcha, 'then he will come whom the Lord will destroy,' where ' whom ' really $=$ ' and him.'
The antecedent must, as a rule, be expressed, jaba tyo a $y o$ taba mainle tyeslāi dekhyen, 'I saw him (thẹn) when he came'; jas jaslāi dewaharule pyāro garda chhan ti juwānaimān manri $j \bar{a} \underline{n} d a$ chhan, 'whom the gods lốve, die young'; jo mānthi bharos $\bar{a}$ rākhyen tyesle mero $\bar{a} s h \bar{a}$ mana $n$ ri diyena, 'he on whom I relied did not disappoint me.'

The relative and its renderings.
In the above examples therelative is construed, as in English, with a finite verb, but it: matso be with an inflnitive (gerund), infinitīve adjective, or participle: kām garnumān (or gard $\bar{a}$ ) khushi chhu,' I am happy when I am working: annye garnele jye annye garyo tyesko phirtā pāunchha, 'he that doeth wrong shall receive again for the wrong that he hath done': mainle tyeslāi diyeko ghor $\bar{a}$, 'the horse which I gave him.'

The advantage of thus making a subordinate relative clause a mere adjectival enlargement is particularly seen when its verb is passito: dherai diryeko junsukai dekhi dherai khoji lisinchke
ani dherai jinm $\bar{a}$ rākhīyeko junsukai dekhi logale jhan bssi mängchhan, 'to whomsoever much is given, of him shall much be required; and to wbom much is committed, of him will they ask the more'; ani dhuiroko kāraṇle u dekhi najik āunnu na sakyekole tiniharule chhānā ujarye ani yo upkāi sakye nachhi tyes arddhānḡ̈ pasrīi rahyeko khātlāi surkyāi diye, 'and when they could not come nigh unto him for the crowd, they uncovered the roof, and when they had broken this up, they let down that bed whereon the (man) sick of the palsy lay.' A somewhat similar instance of condensation is: khāli aile samma bīch dekhi na uthā̄$\underline{n} j y \bar{a} l ~ s a m m a k o ~ y e u t \bar{a}$ thuni rākhne chha, 'only there is one that till now restraineth, until he be removed out of the way' (lit., 'only there is till now an until-he-be-removed-out-of-the-way restrainer ').

An adjective, or its equivalent, qualifying the subject of the enlarged clause follows its verb, when that is a participle: mainle Iyestāi diyeko thulo ghori $\bar{a}$, ' the big horse which I gave him '; ishwar mānchhele banāundai garyeko tyo sahar hernulāi
 building'; kinabhanye he bhā̄haru ho āshȳāmān bhayeko hanmiharuko kashtako bishaymān thāh $\bar{a}$ na pāwa bhannye ichchhe gardaunnc', 'for, brethren, we would not have you ignorant concerning the affliction which befel us in Asia' ; mainle tyesle garyeko tyesko $k \bar{a} m j \bar{a} t i ~ j a \bar{a} y y \underline{n}$, 'I considered his work, which
 $j \bar{a} n y o$, 'he considered his (own) work, which he had done, good.' But while this is the rule with the participle, it is not, with the relative infinitive adjective: ani tyes àphnu prabhuko ichchhe jānne ani tiyār ua banāunne ant:na usko ichchhe ansār garne dāsle dherai pitā̀ khānchha tarim 1 jāñe chot pāune māphikko kām garnechainle thorai pit̄ic' Khānchha, 'and that servant who knew his Lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes; but the one that knew not, and did. things worthy of stripes, shall be beaten with few stripes $\%$ Here the tyes precedes the inf. adj., far from its subject, dāsle.

Proximity of qualifying to qualified word.
It is 'a general and natural rule that the qualifying word should be as near what it qualifies as possible. The rule already given as to the adjective following the participle, that it may be near its subject, is one example. The position of
th. adverb; or conjunction, for instance, furnishes other examples: khāli usle māntrai mañlāi 3 diyo, 'only he gave me 3'; usle khāli mañlāi māntrai 3 diyo, 'he gave only me 3 '; usle manntāi 3 khāli diyo māntrai, 'he only gave me 3'; usle manlāa khāli, 3 māntrai diyo, 'he gave me only 3 '; usle pani mantāi diyo, 'he also gave me'; usle manläi pani diyo, 'he gave me also'; usle mannläi diyo pani, 'he also gave me.' It is plain that the sense depends altogether on the proximity in question.

Emphatic nominative.
An emph. nom., besides taking the emph. termination (p. 14), may also be placed, not at the beginning of the sentence, but at the end, before the verb (p.17): bhakti garnu parne ishwarai ho, 'it is God that is to be worshipped'; khrisht yeshūnai ho. 'Jesus is the Christ'; rājā main hun, 'I am the king.'

No nominative absolute.
The English nom. absol. must, in Nepāll, be connected in some way with the rest of the seatence: bh $\bar{a} n s \bar{a}$ sakkiyem $\bar{a} n$ ghar gayūn, 'dinner over, we went home,' where 'dinner over' is absolute in the Eng., but connected (by $m \bar{a} \underline{n}$ ) in the Nep.

No preparatory nominative.
The Eng. prep. nom., ' it,' is not required in Nep. : d $\bar{a} n \underline{r} \bar{a}$ mānthi charthnu säro kathin chha, '(it) is very difficult to climb the hill.'

No preparatory adverb.
The Eng. prep. adv., 'there,' is not required in Nep. : 'ghar chha,' ' (there) is a house.'

The preparatory conjunction.
The Eng. prep. conj., 'that,' is generally rendered by yo, ' this,' standing, not before, but after its clause: u ghar gayo yo s $\vec{a} \underline{n} c h a i ~ c h h a, ~ ' t h a t ~ h e ~ i s ~ g o n e ~ h o m e ~ i s ~ c e r t a i n . ' ~ ' ~$

Plurality of nominatives.
Two or more singular nouns, that are subjects connected by 'and,' expressed or understood, require their verb in the plu.; or in the sing., in agreement with the last. When the verb is in the plu., it is put in the plu. masc., if the subjects are of different gender: logne ra uski suāsni āye (or $\bar{a} \bar{i}$ ), 'the man
and his wife have come.' The same rules apply, if one or more of the nominative be plu.

The same rules apply in the case of pronouns. If these be of different person, their verb, if in the plu., agrees with the highest person involved : mānchhe ra man $\bar{a} y \bar{u} \underline{n}$ (or $\bar{a} y e n$ ), ‘" the person and I came'; man ra timi āyūn, 'you and I (p. 17) came'; timi ra u āyau (or āyo), 'you and he came.'

One or more nominatives, joined to another, or others, by samet, 'as well as,' 'including,' or by saña, 'with,' do not affect the agreement of the verb: guru $\bar{a} p h n \bar{a}$ shiksheharu samet (or saña) $\bar{a} y o$, 'the guru, as well as (or with) his disciples, came.' Agent Case.
The subject of an act. trans. verb is, with the exceptions as to the lst pers. sing. noted at p. 98, put in the ag. case : riiijäle. garyo, 'the king did. The other uses of this case are to translate 'by' and its equivalents: balle, 'by force'; hātale 'with the hands'; tinale, jāti chain sipānigiri garne gar bhannye khātirle, 'that through them thou mayest war the good warfare.'
; By,' in relation to a verb in the passive, when the agent is capable of volition, is made by dekhi$(\mathrm{p} .119)$ : mānchhe dekhi mānniyo, 'he was killed by the person'; but ḍungole mānrīyo, 'he was killed by the stone.'

Direct object.
When the dir. obj. of a verb is a noun or pronoun, it is put in the accusative: mānchhelāi$i b h e t y \bar{u} \underline{n}$,' we met the person'; manlāi dekhyo, 'he saw me.' That of verbs like sunnu, 'to hear,' and mānnu, 'to obey,' is sometimes apparently in the genitive, mānchheko sunyo 'he heard, or listened to, the person'; mero mänyo, 'he obeyed me'; but the accus. kuro, 'word,' or $\bar{a} j \hat{n} \bar{a}$, 'command,' is understood.

When it is a verbal noun, it is made by the infin., with the perf. part. of hunnu: larnu hundai garyeko dekhyen, 'I saw the fighting.'

When it is an infin., it is made by the infin. : larnu aru jāti jānda chhu, 'I prefer to fight'; bhannu thālyo, 'he began to speak.'

When it is a noun sentence it is made as such: u gayo bhanyeko ( p .125 ) sunyen, 'I heard that he had left.'

When it has a cognate meaning to that of the verb it is made

Ey the locative: jas jünnimān aba junda chhu, 'the life which I now live.'

Indirect object.
When the ind. obj. is a noun or pron. it is put in the dative mänchhelāi ek rupiyā diyen, I gave the person a rupee'; manlāi roṭ̂ diyo, 'he gave me bread.'

When it is factitive it is made by the uninflected accus.: uslāi rājā tulyāye, 'they made him a king'; uslāi mā⿸厃 jānye, they took him for the gardener.'

Compound object.
yestāi (or yesle) bhandai garyeko sunye, 'they heard him say'; tyestāi jāndai garyeko dekhyo, 'he saw him going'; hera man swargaharu ughārīyekā ani mānchheko putralāi ìshwarko dāhīnno hīt patti ubhīi rahyeko herda chhu, 'behold, I behold the heavens opened, and the Son of Man standing at the right hand of God '; tinale tyestāi tyesle yeso bhandai garyekomān lohoryäye he prabhu mero àtmālāi grahan garnu hawas bhani, ' they stoned him, (be) saying, Lord, receive my spirit'; but this last example is of a comp. obj. only in the Eng., not in the Nep., in which it is turned into a subordinate clause connected by $m \bar{a} \underline{n}$ with the principal clause. In tinalāia ànñe dekhyo, 'he saw them coming,' $\bar{a} u n n e ~ i s ~ r e a l l y ~ t h e ~ i n d i r e c t ~ o b j e c t: ~ ' h e ~ s a w ~ t h e m ~ c o m e r s . ' ~ '$

It will be observed that in the above examples, where the objective verb is put in the part., the time of the two verbs is concurrent; when they are not concurrent the infin. is used, as in Eng.: tyeslāi merān lekhnu arhāyen, 'I ordered him to write me.' When the object. vb. is passive, its clause has to be turned into a subordinate conjunctive: tyo dī̃os bhani arhāyo, 'he commanded it to be given.'

Subject and object enlargements.
Eng. enlarge. of subj. or obj. may require to be turned into subordinate relative clauses in Nep., and, if more than one, to be connected by an expressed conjunction : aba kaisariyāmān karnīliyus nānu bhayeko ek janā mānchhe thiyo jo tī̄̄̄̄̄ bhaninne paltanko yeutā kaplān ani bhakta ra àphnu sabai jahān samet ishwar dekhi darāunne ra logalāi dherai dayādān dinne ra ishwar sita barābar binti garne thiyo, ' now there was a certain man in Cæsarea, Cornelius by name, a centurion of the band called the Italian band, a devout man, and one than feared God with
all his house, who gave much alms to the people, and prayed to God alway.' [From the context, distinguish the darāunne, dinne, garne thiyo from the conditional mood].

Predicate extension.
gari, the concurr. part. of garnu, which may be used adverbially with any word or part of a sentence (chāh $\bar{a}$ gariko hisāple, 'in a voluntary manner,' for example) is especially useful in composing extensions of predicate? uslāi prabhu gari swīkār garyo, 'he confessed him as Lord'; yo napan $\bar{a}$ gari dekhāyo, 'he shewed this for an example.' See also p. 113.

The genitive.
is, or is not separated from its object by words qualifying its object: as the sense demands or permits : pāul yeshūko īshwarko ichchheko bātole prerit, 'Paul, an apostle of Jesus by the will of God,' [understand bhayeko after bātole], where yeshu$k k o$ is separated from prerit; but sharī ans $\bar{a} r k \bar{a}$ timiharuk $\bar{a}$ thākurharu, 'your masters according to the flesh,' not timiharuk $\bar{a}$ sharir ansārk $\bar{a}$ thākurharu, for then it would not be clear whether timiharuk $\bar{a}$ governed sharī or th $\bar{a} k u r h a r u$ [ans $\bar{a} r k \bar{a}$ is the adjectival gen. (p. 15, 117)]; h高nmiharu saña prem garne hānmiharuko pita $\bar{\imath} s h w a r, ~ ' G o d ~ o u r ~ F a t h e r, ~ w h o ~ l o v e t h ~ u s . ' ~ ' ~$

Gerundial infinitive.
The Eng. ger. inf. is made in Nep. by putting the inf in the dat., or in the gen. with lāai (p. 91) : thatth $\bar{a}$ garnulāi (or garuko lāgi) àyek $\bar{a}$ mūrkhaharu prārthanā garnulāi (or garnuko lā.gi) rahi gaye, 'fools that came to scoff remained to pray.'

Construed with a noun, it is usually rendered by the inf. adj. (p. 91); bikne ghar' a house to sell'; or by its cognate noun, used as an adj.: 'bikriko ghar' ; 'khānne rot̄,' 'bread to eat.'

Construed with an adj., it is usually put in the loc. : hernumān rāmro; 'beautiful to behold'; but the case affix may be dropped: boknu kathin'difficult to carry'; sahannu saịilo, 'easy to bear' (p. 91).

Infinitive adjective.
The infin. adj. (p. 91), as already seen, is very freely used. Let it now be added that it is used regardless of tense, or rather takes its tense from the context, and that it may govern either the gen. or acc., as it is viewed as a noun or verb: $\bar{a} p h n u$ bharit garnelāi khush pāros bhannye'khātirle, 'that he may please him that enrolled him'; usko (or ustāi) pakarāi äinne, 'his betrayer' (or 'he that betrayed him').

## Infinitive passive.

The Eng. inf. 'pass. is sometimes rendered by the active in Nep. : bhakti garnu parne ishwarai ho, 'it is God that is to be worshipped' : patyāro garne māphikko, 'worthy to be believed.' The éxplanation is that the verb is used in an absolute sense, apart from its connection with its subject.

Perfect participle passive.
The Eng. perf. part. pass. may often be, alternatively, active in Nep. : man pā̄ulko (p. 29) $\bar{a} p h n u$ hātle lekhīyeko (or lekhyeko) salām, 'the salutation of me Paul, written with mine own hand'; jaso lekhiyeko (or lekhyeko) chha, 'as it is written'; hānmiharuko lāgi dherai janā dekhi-hānmiharulāi therai janāko bātole dī̀yeko (or diyeko) anugrahdānko lāgi-dhannabād garios bhannye khātirle; 'in order that-for the gift bestowed upon us by means of many-thanks may be given by many persons on our behalf.' Of course, after an agent with dekhi, only the pass. could be used : mañ dekhi lephīyeko (not lekhyeko) patra, 'the letter written by me' (pp. 119, 137).

On the perf. part., generally, see p. 94 .
Imperfect participle absolute.
The imp. part. may be used in an adverbial or absolute way: $p \bar{a} n \bar{\imath} h \bar{a} l d \bar{a}$ seto hunne oshati, 'a medicine that becomes white on the application of water,' where $p \bar{a} n \bar{\imath} h \bar{a} l d \bar{a}$ is really an absolute construction, not syntactically connected with the rest of the sentence.

On this part., generally, see p. 93 .
Conjunctive participles.
The Eng. conj. part. is sometimes best rendered in Nep. by a subordinate clause introduced by the conjunction kasoribhanye. ' for' or kinabhanye, 'because' ( p .128 ): usle manlāi bishwās. yogya ganyo lasoribhanye sewāgarā̀mān thaharāi$i$ rākhyo, 'he accounted me worthy, appointing me to his service.

On these part., generally, see p. 95.

## VIII. EXERCISE.

This concluding exercise is so framed as to exhibit some typical Nepalī idioms, under English index headings:-

1. about to ; on the point of -
garnu $\bar{a} \underline{n} t y o$
," āntyeko thiyo
2. ago ; since-
tīn din bhayo
uile dekhi
kaile ,"
,", ,ko
u itāliyā bāto āyeko alik din bhayeko thiyo
ta usle $\bar{a} y e r c$ tyeslāi chihānmān rākhyeko aba chār din bhaye. ko bhetāyo

He is on the point of doing
,, was about to do

Three days ago
Long ago
How ,", ? Since when?
Of ,", ,"
It was a few days since he had come from Italy
So when he came, he found that he had been in the tomb four days already
[-ko ber, 'a period of,' is understood after din.]
3. as ; as much as-
man pheri tapāniko chhoro. I am no longer worthy to be bhanīne māphikko chhuiña manlāi $\bar{a} p h n \bar{a}$ banni garne. harumānko yeutā jattiko tulyāunnu hawas
timiharulāi rāyoko ger $\bar{a}$ jatro bishwās chha bhanye dekhi yes kimbuko rukhlāi bhanne thiyau ukhelīyera samundra$m \bar{a} n$ n rop $\bar{\imath}$ bhani ani tyesle timiharuko mānne thiyo
kasogaribhanye yi sabaile $\bar{a} p h n u \quad u b \bar{a} r o m a \bar{n} k o ~ b h e t i$. harumān hālye tara yeschainle $t \bar{a} \quad \bar{a} p h n u$ apugdomān$k o$ $\bar{a} p h n u$ sabai jizwika jati bhayeko hālī
$a b a$ tyo thānu saharko najik kos ek jatimān thiyo called thy son ; make me as (much as) one of thy hired servants

If ye had faith as (much as) a grain of mustard seed, ye would say to this sycamine tree, Be rooted up and be planted in the sea, and it would have obeyed you
For all these did of their superfluity cast in unto the gifts: but this (woman) of her want did cast (as much as) all the living that she had
Now the place was nigh unto the city, about (as much as) a kos off
[jattiko, jatro, jati bhayeko, jatimān, are adjectival enlargements jatro expresses size; the others, quantity.]
4. any longer-
pāni khānne aru yeso na ho tara āphnu odroko ra lagātār dukhyeko käran thorai dākh. rasko chalan gar
pān̄ khānne aru uso bhayena

Be no longer a water drinker, but on account of thy stomach and often infirmities use a little wine
He was not a water drinker any longer
5. according as any-
ani tiniharule $\bar{a} p h n \bar{a}$ dhan sampatti bechikana jastāi jasto khāncho parthyo sabailāi bānri dinthye
jas jastāi jasto jasto khāncho parda thiyo tyesto janangelāi bānri bān?ri dīñda thiyo

And they sold their possessions, and parted them to all, according as any had need

Distribution was made to each, according as any had need [lit., such as (was) to whom]
[The 2nd example extends the more compressed construction of the lst.]
6. all ; every-
jo junsukai pani mānchheharuko muktidātà ho sabai bhandā besi gari bishwās garneharuchainko
tyesle junsukai pani bhalo kām pachchhyāi rahyeki chha
ani yeso hunchha prabhuko nānu linne junsukai pani bachāinchha
ishwarprernā bhayeko junsukai pani dharmmashāstra

Who is the Saviour of all men, especially of them that believe

She has continued to follow every good work
And it shall come to pass that every one that calleth upon the name of the Lord shall be saved
Every scripture inspired of God
[junsukai pani=lit., 'even whosoever.' See pp. 24, 29, 37.]
7. become of ; no small ; as soon as-
aba jasai din bhayo taba ti- Now, as soon as it was day. langāharumān patrus kye bhayo taba bhannye ghabrāi thorai tā bhayema
there was no small stir among the soldiers as to what was become of Peter (patrus kye bhayn Inba)
8. Before ; by-
priya swāmī sāhep chhutī̄ pūro Dear Sir, 10 days before the hunnu 10 din rahandai holidays close I shall come āunchhu
3 bāji samma hājir hunnu. Be present by 3 o'clock
9. Call ; name; so-called-
tinamānko yeutāle pani kyei Not one of 'them called any-
thok $\bar{a} p h n a i$ bhani bhandaina thiyo
usläi prabhu bhanchhan
uthyera sojo bhaninne gallīmān
$j \bar{a}$
guru guru na bhanīyau
tyesko nānu rāmlāl rākhye
gang $\bar{a}$ n $\bar{a} \underline{n} u$ bhayeko ek jan $\bar{a}$ mā̆
jhūtho nānu bhayeko jn̄̄̄n Knowledge so-called called Straight
Be not called guru
They named him Ramlal
A gardener named Gang*
10. Call ; summon; send for ; fetch; call to-
tyeslāi bolău, or bolāi deu
" $\quad$ à $k a$, or $d \bar{a} k i$,
postak mangāa pathāye
mālī bolāi
tyeslāi ,, lyāye
bolāīyekā dherai chhan tara chhānīyek $\bar{a}$ tā thorai chhan

## 11. Compel-

tinalāi abasse bhitra $\bar{a} u \underline{n} n u \operatorname{lag} \bar{a}$

## 12. Cause ; at random-

uslāi jatābhābi bolnu līunnnu They began to cause him to lāgye
[See pp. 58, 59.]
13. Cannot but; but-
koi thiyena jo usko lāgi manr. nulāi tiyār hunne thiyena
yo kyā ho jhūth chhāri
yi na boli sakdai sakdaunna

Call him ," to him
They sent for the book " ", ", ", gardener " ", and fetched him
Many are called but few chosen

Compel them to come in thing his own

They will call him Lord
Arise, and go to the street
speak at random

There was no one but would have died for him
What is this but a lie?
We cannot but speak these things
[na boli is not here part of the compound completive (p. 59), but, unconnected with sakdai..., means 'not speaking' $=$ 'without speaking'; the primitive of the compound is nnt expressed].
14. Every-
sān$\underline{\underline{n}} \boldsymbol{h}$ s $\operatorname{a} \underline{\underline{n}} j h$ pard $\bar{a}$, or $\varepsilon \bar{a} \underline{\underline{n}} j h$ Every evening
pardā pardà
15. Henceforth; thenceforth; since; from-
aba dekhi yeso mañläi dekhne Henceforth ye shall not see chhauna jaile samma bhanne chhauna dhanna prabhuko n $\bar{a} \underline{n} u m \bar{a} \underline{n}$ äunne bhani
taba dekhi uso kaile pani āyena
tin barsha dekhi yeso phal khojdai āunda chhu
ảui pahar dekhi yeso tèsro pahar samma me, till ye shall say, Blessed is he that cometh in the name of the Lord
Thenceforth he never came
(Since) these 3 years I come seeking fruit
From the sixth hour until the ninth hour
16. Howsoever; never so ; by any means; means-
tyo kastai thulo bhayo bhanye However big he be, I do not. pani tyo dekhi darāundinnna jattisukai māngyau bhanye pani dinchhu
jānda chhau jaba anyadesì thiyau taba jaunai parile lihiņ̧ā̄̄̄ye pani ti abolā mūrttiharu tira laginthyau fear him
Ask you never so much, I will give it
You know that when you were Gentiles, you were led away towards those dumb idols, bhani
[These constructions are really those of 'though' (p. 127).]
kunai (or koī pani) parile

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" "
patyāun_dauna
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jusle ishwarko rājlāi bālakhale jhain grahan garoina tyo tyesmān kastai garikana pani pasdoina
ani hera athārah barsha dekhi nirbaleiń́o $\bar{a} t m \bar{a}$ lāgyek $\bar{i}$ yeutī strī thī̀ ani tyo kuprī
 мпni sojyढ̄иnñu na sakne thī

By any means
Ye will in no wise believe
Whosoever shall not receive the kingdom of God as a little child, shall by no means enter therein
And behold, a woman which had a spirit of infirmity 18 years; and she was bowed together, and could in no wise lift herself up
kunai parile pani hoina sabai tira bāto
kastai (or kaso) garikana thageinnko bātole
garne upāy
hātaparāīko upāy
17. If; though-
mānchheko putra tā usko bishay. mān lekhyeko jhain hing $i$ jānda chha lara hāy tyo mānchhe mānthi jasko bātole pakarāi dī̄n̄da chha jāti huñthyo tyes mānchheko lāgi tyesko janmai na bhayeko bhaye dekhi
hunnu sakdo ho
tan aulko jarole pakkā bhayeko bhaye dekhi (or bhayekc hundo hos) ta tannlāi pheri pheri aulko bethā lāgne thiyena
tara pakkā bhayeko bhaye pani (or, colloquial, bhay pani or bhāpani) pheri mañlāi jaro àyeko kāran yo ho najāti thok khāi diyen
hoina hoina tainle najāti thok khäyekai bhaye pani tan aule jarole pakkā bhayeko thiis bhanye dekhi (quotationp. 81) tantā̄ jaro na āunnnu parthyo
an tyo belā sammamān man niko bhayeko bhayen bhanye dekhi tā nisse àphnu kāmmān gai sakyeko hunchhu
ani tyesai hunnnulāi dayātuko day $\bar{a}$ thayo b̀hanye tā aru

Not by any means
By all means
," what ,, ?
means of fraud
A ", , doing
", ", gain

The Son of man goetb, as it is written of him : but woe unto that man through whom he is betrayed! good were it for that man if he had not been born

If it were possible
If thou hadst been seasoned to malarial fever, thou wouldst not have had the malarial sickness coming again and again
But, though I have been seasoned, the reason of the fever coming back to me is, that I ate something bad

No, no ; if thou hadst [as thou sayest] been seasoned to malarial fever, the fever ought not to come to thee. even though thou didst eat a bad thing
Yea, I shall certainly have already gone to my work by that time, if I shall have been cúred
And if there be the mercy of the merciful to admit of this,
urule talab thāpdā man pani talab thāpne thiyen ani tyespachhi mriinle pani chand $\bar{a}$ diyeko hunchhu holā
tan ${ }^{4}$ sti bela man saña bhais bhanye mainle chandà diyeko dekhlās
when others drew their pay, I also would draw mine, and thereafter I too, it may be, shall have given a collection

If thou shalt be with me so long, thou wilt see me give the collection
18. Incredible; inconsistent-
tyesk $\bar{a}$ kur $\bar{a}$ paty $\bar{a} \bar{i}$ na sakne ra His words were incredible and gotai pichchhe na milne thiye inconsistent
[After paty $\bar{a} \bar{\imath}$, which is the noun, 'belief,' understand hunnu.]
19. Like; as-
tai pañi tyestāi satturlāi jasto na gana tara bhāilāi jasto chetanne dewa
apavitra garne ra būrhìharukā jastā kahannīharu dekhi $m \bar{a} p h m \bar{a} n \underline{n}$
kasai briddhalāi na hakār tara bābulāi jhain upades de
ani arko jo tyo jastai chha yei ho tainle āphnu kshimeki saña àphai saña jhain prem gar
20. Lifetime, In one's-
$\bar{a} p h n u$ j̄̆undo jīwanmān tyesai bhanyo
21. More than once-
ek an katti khep $\bar{a} y o$

And yet count him not as an enemy, but admonish him as a brother

Decline profane and old wires'like fables

Rebuke not an elder, but exhort him as a father
And a second, like unto it, is this, Thou shalt love thy neighbour as thyself

He said so in his lifetime (lit., in his living life)

He came more than once (lit., one, yea, several times)
22. Must; ought ; have to ; shall; duty; bound; noces-sary-
udek na mān mainle tantāi timiharulāi nayā gari janmanné khāncho chha bhanyera bhanyen bhani
timiharu pavitra hunnu abasse parda chha

Marvel not that I said unto thee, Ye must be born anew (lit., there is to you being. born necessity)
You must be holy
usle abasse yeso garnu parchha manlāi baptismā hunnu parne yeutā baptismā chha ani man kasto sakasmān chhu tyo hoi na sakunjyāl samma
yinalāi garnu ani tinalāi na chhori dīnnu timiharule parthyo
wahān ruñnu ra dārā kitnu parchha
mainle kye garnu ho jānyen
mainle yo garnu chha
tyestai timiharule pani jaba $\bar{a} j \dot{n} \bar{a}$ bhayek $\bar{a}$ sab kām garye$k \bar{a} h o a u l \bar{a}$ taba bhana bikāme dās chhaun garnu paryebhariko jattī (p. 116) mānetrdi garyūn bhani
hānmiharule prārthanā garnu parda chha

He shall have to do thus
I have a baptism that I must be baptized with, and how am I straitened till it fge accomplished

These ought ye to have done, and not $\operatorname{to}$ have left the others undone

There shall be the weeping and gnashing of teeth
I am resolved what I shall do
I have to do this
Even so ye also, when ye will have done all the things which are commanded you, say, We are unprofitable servants: we hare but done what it was our duty to do
We are bound to pray
[N.B.-parnu is intrans., and in the above examples its nom. is the whole clause. In the last ex., for instance, hānmiharule prārthana $\bar{a}$ garnu is the nom. to parda chha; and the connection of hānmiharule is, not with parda chha, but with garnu,-hence the ag. case. In timiharu pavitra hunnu parda chha, the ag. case would be wrong, because hunnu is not an act. trans. verb,-a rule, however, very frequently violated.]
niski gayera tyo hernu mañlāi
I must needs go and look at it khāncho chha
kinabhanye jye jye bhannye or (bhanne, or bhannu) khāncho chha ti pavitra ātmāle tyesai ghari timiharulāi sikāunchha yesaigari pashchāttäp garnu khāñcho na bhayekā unansai dharmmiharu bhandā jyāsti

Because the Holy Spirit will teach you in that very hour what things it is necessary to say

Even so there is joy in heaven over one sinner that repenteth, more than over 99
pashchāttāp garne ek janā
pāpīko lāgi swargamān ramāhat chha
kye abasse thiyena khrishtle yi duikha bhognu
sabaile mānchheharuko bhandā baru īshwarko $\bar{a} i n \bar{a} \bar{a}$ mānnu khäncho chha
timilāi jānne khāncho chhaina
khāncho chha man bajārmān $j a ̄ n n u$
mañ $\bar{a} \bar{a} i$ khāncho pari àyekā thok
khānchopariawā̄ ans $\bar{a} r$
khān̄chohuwā̄̀harumān
abasse paryekole hoina
$\bar{a} p h u k o$ bhalāa khancho pariko jasto hoina tara chāhā grriko kisāple hawas
righteous persons that need not repentance

Was it not needful that Christ should suffer these things ?
All must needs obey God rather than men

You need not go
I must needs go to the bazar
My necessities
As need may arise
In necessities
Not from necessity
Let your beneficence not be as of necessity, but of free will
$N . B .-k h \bar{a} n c h o$ is used either as a noun, 'necessity,' when it makes its verb an adj and puts its subject in the dat. ; manlāi $j \bar{a} \underline{n} n e ~ k h \bar{a} n \underline{n} c h o ~ c h h a$, 'I have going-necessity'; or as an adj, ' necessary,' when it makes its verb a noun and puts its subject in the nom. or ag. : man jānnu, mainle garnu, khänchn chha, ' I-to-go, I-to-do, is necessary.'
abasse is used either as an adj. or adv.
See also p. 87.
On khānchopariawā̀ [see no. 38 below.]
23 Not that ; imitate -
hāñmiharulāi adhikārai
chhaina bhani hoina (or yeso hoina) tara āphulāi timiharu-lāi-timiharu hānmiharuko jasto chälmān hingrnuko lāginapan $\bar{a}$ tuly $\bar{a} i$ diūn bhannye khātirle ho (or diūn bhani yeso ho)
(It is) not that we have not authority, but (it is) in order that we may render ourselves an example to you, in order that you may imitate us

23a. Over ; across; side; sides; through ; beyond-
yetā wāri yes kamānmān hānm. ro gohārmān $\bar{a} i j a$
$u t \bar{a}$ pāri $j \bar{a}$
hān̄milāi kye kām nad̄̄ wāri lyāunnu bhayo nadī pāri laijāñnu hawas
lauro bāhik kyei na lii nadī wār (or wāri) tari $\bar{a} y e n$ tara $a b a$ tā dui mandalī bhai rānchhu
nadī pār (or pāri) khwā lindaunna kinabhanye nad̄̀ dekhi yeso wārinai patti tā hānmro khwā paryo
nadi dekhi pāri jāndainas
tan nadī wāri tarnu pāundainas tara yi chain t $\bar{a}$ wāri tarchhan
tyesle mero bātolāi ār lāyo
baru nadī pārinai santok garyera basne thiyūn
dānr $\bar{a} k \bar{a} t y o$
chinnu na nānghnu
galı̈bhari aghi gaye ani turantai tyesko sāthī tyo thārni dekhi gai gayo
timiharu thāni āunchhu jaba nepāl des bāto nikli jāunīà
kamānko mānjha bāto chhiri gayo
des bāto chhiri jā̄ā
man sabai dishā hundo chhiri

Come over to this tea-garden and help us
Go over
To what purpose did you,bring us across the river? Take us away across the river
I came (lit.,ferried) across the river with nothing but a stick, but now I am become two bands
We will not take our territory on the other side of the river, because our territory was to be on this side of the river

Thou shalt not go over the river
Thou shalt not be allowed to come across the river, but these ones shall come across
He crossed my path (=opposed me)
We would rather have been content to dwell on the other side of the river
He crossed the hill
Do not cross over the mark
They passed through the street, and `suddenly his companipn passed away from him
I shall come to you when I pass through Nepal
He went through the middle of the tea-garden
He will go through the country While I was going through all
$j \bar{a} n d \bar{a} m \bar{a} \underline{n}$ agghor $\operatorname{rama} \bar{i}$ the districts, I kept rejoicrahyen
wārpār kātla
mañ̄̄̃i waripari gherye
kholchāko yeso wāri hoina bhanye tā uso pāri hunchha
sab tira bāto kashtit pā̀iyo gharko chheuchhāu
ekā patti jāu
lyesko kokhāmān ghāu chha ani yo sabai dekhi uprānta hānmiharu ra timiharuko bichmān !"euta thulo khānd thuharāiyeko (or thaharāyeko) chha yet $\bar{a}$ bāto uso pāri timiharukān jānne ichchhe garneharu na sakun ani na tyeta bāto yeso wāri hānmiharuk $\bar{a} \underline{n}$ āun bhannye khätirle
dānrā̄ko walln patti hoina tara pallo patti chha ūrubho hoina terchho jāu
[See also p. 115.]

## 24. As possible; as far as-

hunnu sakne chha
mero sakdobhar
sakdobhari chhito
sakyebhari
hunnu sakdo ho
tyesko jāndobhar

## 25. Progress: feirly-

$\bar{a} j u$ melo katiko saryo āju. nikaı jāti gari melo saryo

It is possible
As far as I can
As quickly as possible
As far (or much) as possible (with past tense)
Were it possible
As far as he knows

What progress has the job made to-day? To-day the job has progressed fairly well
26. Right; proper; becoming-
yestai ritle kām garnu hānmi. It is right for us to do the harulāi (or hānmiharule kām work in such a way garnu) uchit chha
tyo $y i$ bandhan dekhi phu. It was right he should 'be rekā̄$\underline{\underline{n}} n u$ uchit thiyo leased from these bonds
kyei pani na garnu mero lāgi It is proper for me to do nothsuwāunda chha
suwāando pahiran lāi ing
In becoming apparel
27. Rather; prefer-
sunne bhand $\bar{x}$ baru boine ich. I had rather speak than listen chhe garne chhu (or I prefer speaking to listening)
28. Some, one thing ; some, another-
koī kye kō kye bhandai karā- Some were shouting one thing, unda thiye
29. Such as; such that
dhanī hunnne man garneharu chain yestā nuichchheharu mīan parda chhan jasle mān. chheharulāa bināsmān bura $\bar{a} i$ dinda chhan
30. Same ; same as ; that very ; one, another-
ustai (or tiniharu saña) ekai Because he was of the same kārigariko hunnā̄le u tiniharukān rahyo
kye jagātiharule pani tyesai gardainan
jaslāi chūmā khāun ui ho usailāi samāti rākha trade as they, he stayed with them
Do not even the tax-gatherers the same?
Whomsoever I shall kiss, that same is he : hold him fast
timi ko hau ui hun jo thālni dekhi boldai āyen
tyesai rātmān
sabaiko prabhu ui ho
sabai angako ekai kām chhaina
They that are minded to be rich fall into such lusts as drown men in destruction
tyesle kye tinai kurā bhandaina Does he not say the same things?
anugrahdān walivalikā chhan tara $\bar{a} t m a \bar{~} t \bar{a} u i$
sabwi'sharir ekainānse sharir hundaina tara mānchkeharuko sharir arkai chha ani pashuharuko shurir arkai
jo utri gayo uinai ho jo charki gayo pani
ui ekai ho
ek $\bar{a}$ thānumān
ti sātīnchhan tara tapāni tā ekainānse hunnu hunda chha

There are diversities of gifts, but the same Spirit
All flesh (corporeity) is not the same flesh: but there is one flesh of men, and another flesh of beasts
He that descended is the same also that ascended
He is one and the same
In one and the same place
They shall be exchanged, but Thou art the same
[When there is reference to an antecedent the emphatics of the demonstratives are used (p.22) ; when otherwise, those of ek, ekainānse represents identity in form, as well as in number.]
 or ekāle arkāko) gohār gara
31. The same as before; 'as you were'tyesko hāt jastoko tasto pāriyo His hand was made the same as before (= was restored).
jast $\bar{a} k \bar{a}$ tastā hunnuu 'As you were!'
32. Set on way-
tyestāi yetā alik wara samma Sethimforward on hisjourney, puryāwa ra man thāni āwas
manlāi tyetā alik para samma puryāunnu hawas ra āphnu gharmān jāun
33. Some or other-
kṑ na kṑ āimāiharu āin
kyei na kyei bigri gayo
koì na koi parile
Some women or other have come
Something or other has gone wrong
Somehow or other
34. Will ; wish; would; like; willingly ; wilfullykām manlāa jāti lāgchha

I like the work
ichchhei gari jānnu birsi gayo ch $\bar{a} h \bar{a}$ gari tā $\bar{a} y o$
ichchhehuw $\bar{a} \bar{\imath}$ (or manko tiyāri) chāhinchha
chähīndobhar linnu
timiharule kye ichchhe garda chhau timiharu thāni chhari lii āun ki prem lii āun
tyo man na $\bar{a} u \underline{n} j y \bar{a} l ~ s a m m a$ rahos bhannye mero ichchhe bhayo bhanye dekhi tanläa kye
ichchhe garne thiyen aile timiharu thāni sānmel hunne
mainle timro lāgi kye garne timro ichchhe chha (or kye ichchhe garda chhau mainle timro lāgi garnu)
yi mainle tiniharù mānthi rāj garun ふhannye ichchhe na garne merā satturharulāi yet $\bar{a}$ lyäwa
$k a h \bar{a} \underline{n}$ tiy $\bar{a} r$ wārūn bhannye tapāniko ichchhe chha
thāh $\bar{a}$ na p $\bar{a} w a$ bhannye man gardaina
timiharule mañ alikat $\bar{a}$ nir. buddhi hundāmān muñlāi sahye tā hunthyo
darāunda chhu āyera kahīn timiharulāi tyest $\bar{a}$ pāwainna jastā ichchhe garda chhu ani man chain timiharu dekhi tyesto 'pā̄unl̄a jasto ichchhe gardauna ki bhani kahin, timiharumān jhagarā ityādi hunan ki bhani

He wilfully forgot to go
He came willingly
Willingness is desirable
Take as much as you like
What will ye? That I come to you, with a rod, or in love?
If I will that he should tarry till I come, what is that to thee?

1 could wish to be present with you now [or put first three words last]
What would you that I should do for you?

Bring hither these mine enemies, that would not that I should reign over them

Where wilt Thou that we make ready?
He is not minded that you should not know

Would that ye could bear with me in a little foolishness!

I fear: lest by any means, when I come, I should find you not such as I would, and should myself be found of you such as you would not; lest there should be quarrels, et cetera, among you [See also p. 82.]
35. While yet-
tyo j̄̀undo chhandākheri
man timiharu saña hundaikheri
din chnaunjyāl samma
j̄undai pani manri
tyo boldainai thiyo hera tyesko. pakarāi dinne tyo thāni pugyo
tyo nirbal bhai rahyekaimān pani
bālakha janmyekai thiyenan ani na ki ta bhalo ki ta buro (p. 122) kyei garyeka thiye tabai yeso kahīyo jetho kān. chhoko dās hunchha bhani

While he was yet alive
While I was yet with you
While it is yet day
She is dead while she liveth
While he was yet speaking, behold, his betrayer arrived where he was

While he was yet weak (lit., on his yet remaining weak)
While yet the children were unborn, and had done nothing either good or bad, it was said as follows, The elder shall serve the younger
36. Whosoever ; whatsoever-
tan koi hos jasle bichār garda chhas niruttar chhas
jastā thiye tyestai thiye mantāi kyei bhed māphikko chhaina
jyesukai houn

Thou art without excuse, whosoever thou art that judgest Whatsoever they were, it makes no matter to me Whatever I am
37. W ord Discrimination : to fall, descend, behold, knowlurnu ... To fall (from an erect position) khasnu .. .. To fall (from a higher position) orhlannu .. .. To descend (down a thing)
utrannu .. .. To descend (through space)
dekhnu .. . To behold (see)
hernu .. . To behold (look atj)
jānnu. .. . To know (from comprehension)
thāhā pāunnu .. .. To know (from information)
chāl ., .. To know (from obserration)
chinuи .. .. To know (from identification)
k!!e yes mānchhelāi chinchhau. Do you know this person?
[The above examples are given to show how rich the Nepālf
vocabulary of simple words is, and how carefully discriminating in its use the student must be.]
38. Word Compounding.-While rich in concrete, Nepālī is poor in abstract words. It makes up for this, however, by admitting, as easily as German or Greek, of the formation of verbal and compound words, as the following typical examples are intended to show :-

| mānchhehāt | (two nouns) | Human liands |
| :--- | :--- | :--- |
| bhāīprens | (two nouns) | Brotherly love |

dharmmānsārbichār (two nouns + one prep.) Righteous judgment

| pavitrājīa $\bar{a}^{\text {a }}$ (adj. | noun) So | Solemn commandment |
| :---: | :---: | :---: |
| garā̀ | (from garnu) | Doing |
| $a w \bar{a} \grave{ }$ | (from $\bar{a} u \underline{n}$ ( ${ }^{\text {a }}$ ) | Coming |
| jawā̀ | (from jānnu) | Going |
| liwāi | (from linnu) | Taking |
| diwā̀ | (from dinnu) | Giving |
| huwā̀ | (from hunnu) | Being |
| thaharāī | (from thaharnu) | Decision |
| $k h a ̄ n c h o p a r i a w a ̄ ̀$ | (noun + two verbs) | s) Necessities |
| $k h \bar{a} \underline{n} c h o c h u w \bar{a} \bar{\imath}$ ( | oun + verb) | Needfulness |
| atithisew $\bar{a} g \dot{a} r \bar{a} \bar{\imath}$ ( | wo nouns + verb) | Practice of hospit |

gharjawā̀ (noun + verb)
dharmmīhuwā̄ (adj. + verb)
dharmmīthaharāi
dharmmīthaharā̄̄garā̀ (adj. + two verbs) Act of Justification
pavitrahuwā̄̄ (adj. + verb)
pavitragarā
$m \bar{a} n m \bar{a} p h i k k o h u w \bar{a} \bar{i}(n o u n+$ prep. + verb Worshipfulness, gravity
pharkiawā̀ (two verbs) Return

## APPENDIX.

Pending the publication of a Dictionary, it may be useful to furnish here, however meagrely, (I) a general vocabulary; and (II) an Army phrase-list. The usefulness will be multiplied if the lessons as to Causal and Compound Verbs and Abstract and Compound Nouns (pp. 58, 59, 155) be applied.

## I. Genfral Vocabulary.

[Numbers refer to foregoing pages. (A.) $=$ Accusative.
(a.) = adjective
(adv.) = adverb
(D.) = Dative
(d.) $=\operatorname{di\underline {n}nu}$
(f.) $=$ feminine
(G.) = Genitive
(g.) $=$ garnu
(g.) = governs
(h.) $=h u \underline{n} n u$
(i.) $=$ intransitive
( n .) = noun
(ob.) $=$ object
(sub.) = subject
(t.) = transitive
$(\mathrm{v})=$ verb]

A, An-13, 26
Able (v.)-sakinu (59)
About-56, 59, 117, 141
Above-mānthi, ūnbho (119)
Absent-bihājir, gayel
Abundance-dherai, parasasta (59)

Abuse (n.) - gā̀̄̀, (misuse) kubhog
Accident-sanyog
According-117, 142
Account-hisāp, 117
Accusation-dosh
Acknowledge-mānnu
Acquaintance, An, 一chinājān̄̄a
Acquit-chhori dinnu
Acre-ropni, bīghā
Agross- 149
Act of, In the,-75, 93

Add-jornu
Address (direction)—pat $\bar{a}$, the$g \bar{a} n \bar{a}$
Admonition-chetanne
Adult-siyān $\bar{a}$
Advance (money)-pesgī, (to take an a.) kharcha linnu
Advice-sallāh
Adze-bachhila
Afford-butā $h$. (g. D. of sub. and G . of ob.)
Afraid of (v.)-dekhi darāunnu
After-pachhi (117, 115,70 )
Again-pheri
Against-biruddha (117)
Age-umer
Aggressor-agāri hāt chhārne
Ago-bhayo (141, 56)

Agree-lau bhannu
Agreement-bandabasta
Ague-aulko jaro
Ails ?, What,-kye bhayo
Aim (v.)-tāknu
Air-hāwā
Alike-barābar
Aliment-khurāk
Alive-jūundo
All--sab (29, 37, 142)
Allow-dinnu
Allowance-bāt $\bar{a}$
Almost-jhandai
Alone-eklai
Along-lanmai tira, bāto (g. G.)

Already-aile; 60, 116
Also-pani (121, 136)
Alter-phernu
Alternately-s-pālo pālo
Although - 93
Altogether, syāntthai, chhutti
Always-sadhain, barābar
Ambush--gh $\bar{a}$
Amends-sāto
Ammunition-bāaruk golī
Among-13, 15, 28
Amount-jam $\bar{a}$
And—ani, ra, ta (121, 115)
And that-121
Anger-ris; (v.) risāunnnu
Angle-kunnn $\bar{a}$
Animal-pashu
Annoy-khīyāunnnu
Another-aru, arko (26, 151)
Answer-juwāp
Anvil--lihi

Any-koī; kyei, kunai (25)
Anyhow-kastai gari pani
Anything-kyei
Anywhere-kahin pani (114)
Any longer- 142
A pologize-māph māngnu
Apparatus-tānābānā
Apparently-dekh garı
Appeal-dohaī ; (v.) d. d.
Appetite-bhok
Application-arjē
Apply-(ask) māngnu; (put) lagāunnu
Appoint-khatāunnnu; bharl̄̄ g. (g. A.)

A ppointment-(post) khānki
Apprehend-samātnu
Approval-manjūrī
Approximation-arkal
Arable—kheti māphikko
Arbitrate-dui tira milāunnu
Arch (n.)—dhanurūp $\bar{i} \operatorname{sirā} \bar{n}$
Area-nāpo
Argue-bibād $g$.
Arithmetic-hisāp
Arm—bān끄믐, hāt; (v.) bhirnu
Armful-añälobhariko
Arms—hatiyār
Army-laskar
Arrange一thī̀k pārnu
Arrears-bān $k \bar{i}$
Arrest-pakrannuu
Arrive (at)-(samma) pugnu
Artisan-kārigar
As-jaso, jasto, gari, jhain (115, 116, 141, 146, 152); as far as- 150 ; as for-chain,
chanye $(13,38,121)$; as if -123; as long as-89; as much as -139 , 141 ; as much as there is-bhaye. bhari; as soon as-jasai (142) ; as though-123; as well as-samet $(119,120)$
Ascend-charhnu
Ascent (acclivity) ulialo
Ashamed (of), To be,-(dekhi) sharminnu
Ashes-kharāni
Aside-ekā patti
Ask-sodhnu (g. A.)
Ass-gadāhā; (f.) gadahī
Assault (v.)-mānthi āa lāgnu, $m \bar{a} \underline{n} r p \bar{n} t g ., h \bar{a} n \bar{a} m \bar{a} n \underline{r} g$.
Assent-(v.)-rā̄̄̀ $h$.
Assessment-sirtu
Assets-jaujāt
Assist-gohār g. (g. G. or D.)
Assort-rakam 2.g.
Astride-gorā pasāri
At-th $\bar{a} \underline{n} i,-m \bar{a} \underline{n},-k \bar{a} \underline{n}$, hoi (13, $15,57,95,113,116,119,120)$
Attend-(listen) sundai rahan$n u$; (watch) herdai rahannnu
Auction- $\bar{\imath} l \bar{a} m$
Auger-pechi
Authority-aktiyār
Average-ausat
Awake-(i.) $j \bar{a} g n u$; (t.) $j a$ gāunnu
Awl-sutārī
Axe-bancharo
Axle-dhuri
Baby-nānī
Back-(n.) pith; (adv.) pharki

Bad—najāti, huro, kharāb (122)
Bag-thailo ; (sack) borā
Baggage-jhitimiti, sārdām
Bag and baggage-kumlosumlc
Bail-jamāni
Bait-chāro
Bake-(dry) seknu; (cook) polnu
Balance-(weighing) k $\bar{a} \underline{n} t \bar{a}, t a$. $r \bar{a} j \bar{u}$; (remainder) $b \bar{a} n \underline{i} k \bar{i}$; to
b.accounts-hisāpmilāuñuu

Bale-kumlo
Ball-goli
Bamboo-bāns
Band-(tie) bandhan
Bandage-pattī
Bangle-churā
Bank-(earth) dhiskā; (river) $/ \bar{\imath} r$
Bankrupt-phakiri
Bar-(rod) ghārā ; (bolt) $\bar{a} g l o$ : (gate) tagāro
Barbed-kānre
Barefoot-nāngā gorāko
Bark-(tree) bōkra; (dog) bhuknu
Barley-jau
Barrel-pipà ; (gun) nāl
Barren-bānjhī ; (land) rūkho
Barricade- $\bar{a} r$
Barrow-hātgāri
Basement-bhūiñtala
Basin-chilimchī
Basket-doko, thunse ; (small) dāalo, tokarı
Bat-(animal) chamero
Batch—gatth $\bar{a}$
Bathing—nuhāis, snān (9)

Batten-ghochā, batam
Be-hunnu (66)
Reads, string of, $-m \bar{a} l \bar{a}$
Beam (timber)-dalān; (small) balo
Bean-simi
Bear (animal) bhālū
Bear (v.)-(endure) sahannu; (fruit) phalnu
Beast-pashu
Beat-pītnu; (game) thatàkthutuk $g$.
Beautiful-rāmro
Because-kinabhanye (123); b. of-kāranle (g. G ) $(117,14)$
Become-hunnu,hoi jāñnu 58, (95, 142)
Becoming (a.)—suwāundo(151)
Bed—ochhyān, khāt; (plants) byār.
Befitting-māphikko (119)
Before-agāri, aghi, sānmu, mukhenji (117, 143)
Begin-thālnu, lāgnu (59)
Behaviour-chalan
Behind—pachhāri (117)
Behold—hernu (154, 133)
Believe-patyāunnu (g. A.)
Bell-ghantī
Bellows-bhānti, āgo phukne
Belly-pet, b̄̆unri
Belly-band-peti
Belong-hunnu (g. D. or G.) (68)

Below-muni, tala, ūndho(119)
Belt-patuk $\bar{a}$ : (machinery) doāl

Bent-bāngo
Beseech—binti g. (130)
Beside-nira, patti, chheu (I17. 119)

Besides-uprānta, bāhik \{117, 119)

Besiege-gheri basnu
Besom-jhạrū ; (soft) kucho; (hard) kharyāto.
Best—jāti, assal (37, 39)
Between-bīch, mānj$j h a$ (117)
Beyond-dekhi uso, dekhi punro (118, 149)
Bid-hukum d.: (offer) dāk bolnu
Bill (acct.) hisāh; (exchange) hundī
Bird-panshī ; (small) charā
Birth-janma
Bit-(bridle) kareli
Bite-tokn̨u, khān̄nu
Bitter-tīto
Black-kālo
Blacksmith-lohār
Blade-(grass) biruwā ; (knife) $d h \bar{a} r$
Blame-dosh
Blanket-rāri, kambal
Blast (จ.)-(powder) surun. hānnu
Blemish-khot
Blight-rātopahenlo
Blind—andhā (37)
Blister-phokā
Blockhead—latheprā
Blood—ragat
Blossom-pos

Bluw (v.)-(as wind) bahannu ; (the fire) phuinu
Blow ( n ) -hirkā̄$; \quad$ (fist) ghussā, murki
Blow wat-nibhāunnu
Blue-nīlo
Blunt-na lāgne, bodho
Boat-dung $\bar{a}$
Body-jūu (16)
Bog-hilebhūin
Boil-umālnu, usinnu
Boil (n.)-pilo
Bolt-āglo, chhitkan̄̄
Bond-(deed) hātchitth $\bar{a}$
Bone-hār
Bonus-bakshiprāpti
Book-kitāp
Book-keeping-lekhājokhā
Boot—juttā
Bore-chhenrnu
Boring-tool-barmā
Born, to be,-janmannu
Borrow-rin linnu
Both-duwai (44) ; (conj.) 121, 131
Bottom-tala, puchhār, thāh
Bound-(obliged) 146
Boundary--simānā, sānd
Bow-(arrow) dhanu; pellet)
guleli; stoop (จ.)-niurannnu
Box-sampat," bākas"
Boy - ketā
Branch $\perp h \bar{a} \underline{n} g \bar{a}$
Brand-(fire) agultho ; (mark) dā̀m
Brass-pital
Bravery-ānt ; (a.) āntilo

Bread-roti
Breadth—gaj
Break-bhānchnu: (shatte.)
phornu ; (open) upkāunnnu
Bribe-ghūs; (v.) gh.d.
Brick--intā; (-la ver) $g \bar{a}$ rokarmi
Bride-byāul̄̆: (•groom)
byāulà
Bridge-pul
Bridle-lajam
Brim-(vessel) nimtho
Bring-lyāuñuu
Brittle-phuṭu sahaj (91)
Broad-gajı̄̀lo, pharāk
Bronze-kāns $\bar{a}$
Brook-kholchā
Brother-dāiyu; (younger) $b h \overline{a r}$
Bruise-(grain) pinnu
Brush-kuchī
Buckle-chaprās
Buckwheat-phāpar
Bud-kopila
Buffalo-bhainsi
Bug-urus
Bugle-bikul
Build-banāunnu
Bull-sāṇ goru
Bullock-goru
Bullet-goli
Bunch-jhuppā
Bundle-bitā; gatth $\bar{a}$
Burden-bhāri; (a.) bhār̄̄
Burglar-ghar phorne
Burn-jalnu, balnu, darnu (58)
Bury--gārnu, mernu
Bush-pothrā ; jangal, jhor

Business-kām
Busy-lāgyeko
But-tara (121), 143
Butt-(gun) kunjā
Butter-ghiu, makkhan
Buy-kinnu
By-12, 14, 44, 117, 119, 137, 143
By-way-chorbāto
Calf-bächchho
Calk-t̄ālnu
Call-bolāuñnz, dā̄knu (143)
Called-n̄̄ñu bhayeko (143)
Can (n.)-ghaṛā ; (v.) saknu $(59,88)$
Candle-mom batī
Cane-bet
Cannon-top
Carcase (animal)-sinnu
Cardamoms -alainchi
Cäre-phikri; (keeping) jimm $\bar{a}$
Careful-khabardār
Carpenter-kāthkarmi, barhaī
Carpet-darī
Carriage-bagg $\bar{\imath}$; (porterage) bokā
Carry-boknu (59)
Cart-gāri
Cash-nakhati
Cast-hālnu
Caste-jät
Castrated - khasi
Catch-pakranıru
Cattle-gai goru
Cause-kärañ; (v.) 58, 59, 1ł7, 143
Cavalry-risāla, truksawā̃

Ceiling-chhānn $\bar{a}$
Cement-b̄ilāitī maṭ̂̄
Census-n $\bar{a} \underline{n} u l e k h \bar{a} \bar{i}$
Certain-sānchai; kṑ, phatānā
Certainly-nisse
Chaff-bhūs.
Chain-jhinjiri, sikri
Chair-chauki
Chalk-khalimāti
Challenge-larā̀in māngnu; (sentry) paharshabda mā̈ngnu
Chance-sanyog; (opportu: nity) belā
Change-phernu; (money) reji
Charcoal-koilā
Charge (cost)-dām; (accusation) phirāt; (keeping) $j i m m \bar{a}$; (enemy) haml $\bar{a} g$.
Cheap-sasto
Cheat-thagnu
Cheerful—khushi; (n.) khushī
Cheese-panīr
Chew-chabāunnnu
Chicken-chall $\bar{a}$
Chief—mūl ; (n.) mukhiyā
Child-bālakha: (plu.) làlābāàa, ketāketā
Chin-chiunr $r \bar{a}$
Chips-jhūs, choitāchoit:
Chisel-chhinu
Cholera-haiza
Choleraic diarrhoea-upariali
Choose-chhānnu
Cinnamon-sinkaulī
Circumference-gherā
Custern-kūp

City-sahar
Claim-dāwā
Clay-mānto
Clean-chokho
Climate --hāwāpāni
Climb-(mānthi) charthu
Cloth-kaparā
Clothes-lugā
Coal-puthar koilā
Coarse-bāklo
Coin-reji
Coir-nariwalko nas $\bar{a}$
Cold-chiso; (n.) jāro; (sickness) $\operatorname{sard\overline {\imath }}$
Collect-jamāunnnu
Colour-rang
Come- $\bar{a} u \underline{n} \underline{n} u$ (108); (out) niklannu (58)
Common-majhaule, sādhāran
Companion-sāthi .
Company-sātha (117): (soldiers) " kamp $\bar{u}$ "
Compare-milāi hernu
Compel—abasse lagāunnnu(143)
Concerning-bishay (117)
Condition-pan ; (state) jat
Conduct-chāl; (v.) chalāunnnu
Confess-kāel h. (g. G.)
Conquer- $\bar{z}$ tnu
Consider-bichārnu
Constantly-baräbar
Continue-rahaninnu (59, 61)
Continuous-nirantar
Contrary-ultāulo (117)
Convict-döshi thaharāunnu
Cook-pakāunnu; (n.)bāwarchi
Copper-tāmbā : paíā̄ (46)

Coppersmith - $b \bar{a} n \underline{r} \cdot \bar{a}$
Corner-kunnā
Corpse-murd $\bar{a}$, loth
Cost-dām
Cough-khoki
Could-87
Counsel-sallāh
Count-gannu
Country-des
Couple-jorā (45)
Cover-dhāknu, chhopnu
Cow-gā̀
Coward-kājar
Cradle-kokro
Creditor-sāh $\bar{u}$
Crime-aparādh
Srooked-bāngo
Cross-pāri jānnu (g. G.)
Cross-examine-sawāl kātnu
Crowbar-jhampal
Crush-michnu
Cry—karāunnu (61)
Cultivation-khetipāti
Cunning-chhattu
Cup-batuko
Custom-rìt, behorā
Customer-gāhaki
Cut-kātnu
Cutting (of plant)-kalam
Dagger-chupi
Daily-dinahūn
Damage-noksān
Danger-jajjagi, jokhim
Dark-andhyāro (50)
Date (daý)-rithi ( 10,51 );
(fruit) khajur
Dawn-bihāna prâtai

Day-din
Day-time-diunso
Dead-manryeko
Deaf-bahiro
Dear-priya; (costly) mahango
Death—kāl, mrityu
Debt-rin
Debtor- $\bar{a} s \bar{a} m i$
Deceive-thagnu
Decide-thaharāunnu
Decrease—ghatī; (v) ghatnu
Declivity-orhālo
Deduct-ghatāunnu
Deep-gahiro
Defeat-jī̀nu; (n.) hār
Defence-bachā̄ ; uttar
Deficiency-apugdo.
Delay-biyāñlo
Demolish—bhatkāunnu
Deny-aiswitār g. (127)
Descend—utrannnu, orhlānnu (154)

Deserter—bhagaur $\bar{a}$
Desirable—chāhīndo
Despise—tuchchh thānnu (128)
Destitute—harikangāl
Detachment(party)-."kamān"
Dew-sit
Diarrhœa-chherauti
Die-manrnu (58)
Difference-bhed
Different-farak, beglai
Difficult-kathin, sāro
Dig-khaniru
Diligence—d $\bar{a} s t \bar{z} ; j a t a n$
Diligent-dāste, jatane
Dip—chobhnu

Direction-tira; 115, 119
Dirty—mailo
Disappoint-- $\bar{a} s h \bar{a} m \bar{a} \underline{n} r n u(g . G$.
Discharge—chhuttī; nānu katāunnu
Disciple—shikshe
Discipline-shikshā, ainmanā̄
Disease-beth $\bar{a}$, rog
Dishonest—beimān
Disloyal—nimakharām
Dismissal—chhut! $\bar{\imath}$
Disobedience-naman $\bar{a} i$
Distance-tāro
Disturbance-gulmul
Ditch—khāral
Divide—bhā $g b \bar{\alpha} g g$.
Diviner-jhānkri (14)
Do-garnu (5S, 97)
Do, It will,-hunchha
Doctor—baidya
Dog—kukur
Door-dailo
Double-doharo (46)
Doubt-shank $\bar{a}$
Down-tala, ūndho, muntira (119)

Drain-kulo ; (stone) mohorī
Draw-tānnu
Drink-piunnu, khā$\underline{n} n u$ (58)
Drive-hānknu
Drop-thopo ; (v.i.) chuhunnu
Drought-obāno
Drown-dubi manrnu, burnu
Drum-dhol
Drunk-mãtyeko
Drunkard-matwāl
Dry-sukye ; (ס. t.) sukāuṇnu

Sumb-gonga
Dung-mal
Dust-dhūlo
Duty-parne kām (146)
Dýsentery-ragatmānsi
Each-ek ek, janange, gotā (37)
Ear-kānn
Early-saberai; (morning) bihānai
Earn-kamāunnnu
Earnings-kamāī
Earnest (pledge)—bainn $\bar{a}$
Earth-prithiṻ; (soil) mānto
East-pūrba
Easy-sajūlo
Eat-khānnu (58)
Edge-chheu; (knife) dhār
Effort-jatan
Egg-phul
Either (a.) 38 ; (cpnj.) 121
Elbow-kuino
Elder-jetho, bayo
Elephant-hāthī
Else-(conj.) 128 ; (a.) aru
Embers-bhubro
Empty-khā $\sqrt{a}$
End-anta
Enemy-sattur
Engine-kal
Enlist-bhartīh. (i.), g. (t.)
Enmity-dushman
Enough-dherai; bhayo (!)
Enquiry-tāluk
Enrol-bharlíg.; nänu lekh$\bar{a} u \underline{n} n u$
Enter-pasnu (g Loc.)
Entiro-gairha; (horse) bolō̄

Entrust to-jimmāmān $r \bar{a} k h n u$ (g. G.)

Equal-barābar
Erect-thāro
Escape-bānchnu
Escort_-"eskāut"
Especially-assal gari
Estimate-arkal kātnu
Et cetera-ityādi, ādi (153)
Even--samma; (ádv.) pani (114, 121)
Evening-sān $\mathfrak{n} j h$, beluk $\bar{a}$
Ever-kaile pani (113);-eversukai (24, 26, 154)
Every-sabai (24, 37, 142, 144)
Evidence-gawā
Evil-dushta
Exact-ithìk
Examine- $j \bar{a} n \underline{c} h n u$
Example-naparā
Excavate-khopnue
Except-bāto hernu (g. G.)
Exchange-sātnu
Excuse-niun, uttar (122, 154)
Exhausted-sakye; (fatigued) galye
Exhortation-upades
Expect-. .chhāri; (conj.) 123
Expel-nikālnu (58)
Expense-kharcha
Extend-barhāuñru
Extra-fālto
Eye-ānkhā
Face-mukh
Factory-godàm
Fairly-nikai (150)
Faith-palyäro; (マ.)palyāunnu

Faithful-imānd $\bar{a} r$
Fall-larnu, khasnu (154); рагии (60, 147, 155)
False-jhūtho
Family-jahān
Fan-nāñlo
Far-tā̄ro
Fare-tīro
Farewell-shubhamm

## bidà

Fat-moto
Fatal-prān māñrne
Father-bābu
Fatigue-thak $\bar{a} \bar{\imath}$
Fault-kasūr
Favour-anugrah; (partiality) panpasā̄
Fear-dar; (จ.) darāunnnu (138)
Feed—khuwāunnu (58)
Feel-thāhā̄pāuñnu
Fell-d ${ }^{h} a ̈ l n u$
Fence-bār $l \bar{a} r n u$
Fetch—lyāunñu, 143
Fetter-nel
Fever-jaro
Few-thorai (37)
Field-khet
Fight—larā̄̄n $g$.
Fill-bharnu (g. Loc.)
Find-pāuㅁnu bhetāuñnu
Fine-masinno; (n.) jaribān̄
Finger--aunlo
Finish-p. $\overline{\bar{u} r o ~ o . ~ ; ~ s a k n u ~(59) ~}$
Fire- $\bar{a} g o$; (gun) partāunnu
Fireplace- -chulhā
Firewood-dāuro
First-pahilo, pratham

First-rate-assal
Fish-m $\overline{\mathbf{n}} c h c h h \bar{a}$
Fist-murki
Fit-mäphikko (119, 120)
Flag--dhajā. jhandī
Flame-juwālo
Flank-chhéa
Flat (a.)-chepto
Flax-sunpāt
Flea-upiny $\bar{a}$
Flee-bhāgnu
Float-paurannu
Flock-bagāl
Tlloor-majheri, bhūin
Flow-bahannu (58)
Flower-phül
Fly-urnu; (n.) jhiñgā
Fold-behernu; (enclosure)
khor ; (-fold) guṇā (4그)
Follow—pachchhyāañnu
Food-khānne thok
Fool-mūrkha
Foot-gor $\bar{a}$; (on f.) paidalai
Footstep-doro
For-lāgi (g. G.) (conj.)
kasogaribhanye (123); gari (139) ; 138

Forbid-manāhī $g$.
Force-bal
Fōrd-jañār, ghāt ; (v.) tırnu
Foreign-anyadesi
Forfeit-ğumāuñnu (59)
Forget-birsannu (60)
Fork-k $\bar{a} n \underline{n} t \bar{a}$
Former-agāriko (117)
Forth from-pattic bāto (117)
Fortified position-balliyo $\bar{a} r$

Fortune-sanyory; (good) susanyog
Forward-aghi
Fowl-kukhrā
Frequently-bārambār
Fresh-tāja, $\bar{a} l o$
Friend—mitra, mit (14)
From-dekhi, bāto (14, 116, $117,119,144)$
Front-agāri, aghi (117)
Frost-lusāro
Fruit-phal; (v.) phalnu
Full-pūro, bharye, bhari (116)
Funeral-malāmi
Furlough—raz $\bar{a} y$
Furniture-ālıāl
Further-ajha, aru (114)
Gallop-phardāvāl dugurnu
Gamble-juwā khelnu
Garden-bāri ; lcamān
Gardener-māli
Garrison-chhāunni
Gate-dhok $\bar{a}$
Gather-batulnu ; (i.) jamnu
Gelding—khasi
Gently-bistārai
Ghee-ghiu
Gift-d $\bar{a}_{n}$
Girl—ketī
Girth—pelī
Give—dinnu (97)
Glass-aina
Go—jānnu (97)
Goat-b $\bar{a} k h r \bar{a}$
Gold-sun
Gong-ghantā
Good-jāti (36); (normal) bhalo

Gorkha (a.)-gorkhāt, yorkhe (1)

Grain-anna; (corn) dānā; (weight) ratti (48)
Gram—chān $\bar{a}$
Grass-ghāns
Gratis-sitteinmān
Graze-(i.) charnu; (t.) sharāunnuu
Great-baro, thulo (36)
Green-harīyo; (unripe) k-̄̄ucho
Greeting-sew $\bar{a}$ salām
Grind-(crush) pinnu
Groom-sais
Ground—bhūin
Grow-umrannu; (increase) barhnu
Guard-chauti paharā; (v.) ch. p. basnu
Guess-bichār kātnu, aṛkalnu
Guide-bāto dekhāunnuu
Guilt-dosh ; (a.) doshī
Gun-banduk
Gunner-golandāz
Gutter-kulo; (roof) duni
Habit-bānni; (v.) b. busnu (g. G.)

Habitually-59, 60, barābar
Hail-asinn $\bar{a}$
Half- $\bar{a} d h \bar{a}$ (45)
Halt-ubhinnu, arinnu
Hammer-märiaul; (large)
ghan; (gun) ahorā.
Hand - hāt
Handcuff-hatkari
Handful-muthi, hātbhar, (48: 115)

Handle-benr
Hang-(i.) jhundinnnu; (t.) jhundyāanunu
Hard-sāro
Hardly-kathin saña
Haste-hatār ; (v. i.) hatārīnnu
Have-hunnnu (68, 73, 72, 87, 91, J27, 146)
Haversack-jholī
He-u, tyo (20, 21)
Head-sir, kapāl; (animal's) tāuko
Healthy-niko, bhalāchangā (36)

Heap-lhupro
Hear-sunnu
Heart-mutu
Heat-t $\bar{a} p$; (v.) tattāunnnu; (sun) $g h \bar{a} m$
Heavy-garhun
Heel-kurkucho
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Henceforth- 144
Herd-bathän
Herdsman-gothālā
Here-yahān, 92
Hereupon-yetiman
Hew-kundinu
Hide-luknu; (t.) lukāuñnu
High-algo
Hill-dāanra, parbat, pahār?; (a.) parbate, pahāre

Hillside-kachhār
Hinder-thunnu
Hinge-Kiabjā
Hire-(person) banni ; (v.) b. lạā̃unnu (g. A.); (thing) jyālā, kirā̄

Hither-yetā (115)
Hoe-kodālo, faruwiā
Hole-chhenr, dop, dulo
Hollow - khāral ; (a.) khā̄̄̄
Holy-pawitra
Home-ghar ; (v.) ghar jān̄nu
Honest- $\bar{i} m, \bar{a} n d \bar{a} r$
Honour-māa, ijjat
Hoof-khur
Норе- $\bar{a} s h \bar{a} ; ~(v). ~ \bar{a} . ~ d e k h n u ~$ (g. G.)

Horse-ghor $\bar{a}$
Hot-tāto
Hour-ghar ; (50)
House-ghar
How-kaso, kaisto
How much-kati, katti $(27,37)$
However-t $\bar{a}$ (115); (conj.)
jaunai parile pani (144)
Human-155
Hunger-bhok; (a.) bhoko; (v)
bhokāunnnu
Hunt-sikār khelnu
Hunter-sikāā̀
Hurt-chot
Husband-logne, khasam
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Identify-chinnu
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If-81, 123, 145
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Ignorant of-dekhi ajn̄ānīh.
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I'mmediately-turantai, : 20
Impertinent-dhito
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In order that-122
In order to- 118
Inasmuch as-lld
Jnch—ainchi
Incline-(ascent) ukālo
Including_samet (119, 120)
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Increase-barhtī; (v. i.) barhnu
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Indeed—t $\bar{a}$, po $(14,38,115)$
Indian corn-makai
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Inform-janāunnu
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Inside—bhitra (117)
Insomuch that-123
Instalment—kisti ; bhāg
Instead of-sāto (117)
Insubordination-namanā̄
Intention-man.
Intentionally-jāni būjhikuna
Interest-(money) by $\bar{a} j$
Interpreter-domāse
Intervene-60
Into-13, 15
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Investigate-dhūnralnu.
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It-tyo (21: 136)
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Jewel-gahanā
Job-melo, kām
Join-jornu
Joint-jorni, gāntho
Journey-yātrā, pardes
Judge-bichārnu; (n.) bichāri
Juice—ras
Jump-phāl hānnu, uphrannuu
Jungle-jangal; (cutting) phanrā̄̄
Just-niyālu
Justice—niyā
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Key-chābi
Kick-lāttale hirkaunnu
Kill-mānrnu (58), kātnu
Kiln—bhatti
Kin-kutumba (f.—benī)
Kind—rakam ; (a.) hitkāri
Kindle—(t.) salkāuñnu
Knee-ghunrā
Kneel-ghunrā teknu
Knife—chhuri, karda
Knock-thok; (v.) thoknu; (down) bhatkāunnu
Knot-gāntho
Know-jānnu (97), etc. (154)
Knowledge-jūān, bidye
Knuckle-aunlāko gāntho
Kookree '—khukuri
Labourer-kūli; (field) khetātā
Ladder-lisnu
Lame-khorande ; (v.) khochyа̄ипии
Lamp-batti
Land-jimin
Landslip-pairo

Language-bolī
Large-thulo
Last-pachhillo
Late-(tardy) aberko, dhilo
Laugh-hānsinu
Law-ain
Lay-rākhnu; (eggs) phul pārnu; (table) ochhyāunnu
Lazy-alchhe
Lead-(metal) sis $\bar{a}$; (v.) lihinr rālnu
Leaf—patti
Lean-dublo; (v.) ares lāgnu (g. L.)

Learn-siknu
Least-sānnu (39); (at 1.) kamko kam
Leather-chhāā
Leave—chhornu; (n.) chhut!̄̄ ; (farewell? $b i d \bar{a}$
Leech—jugā
Leg-khuttā
Leisure-belā
Lend-rin d.
Length-lanmai
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Less-sāñnu (39), kam, ghatī
Lest-81, 123, 129
Let-(allow) dinnu (88); (land) kutmā$\underline{n}$ d.; (house, \&c.) jyālāmān d.; (down, by a rope, e.g.) surkyāid.
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Level-(a.) samma, samthar; (tool) sādni; (v.) sam. myāunnu
Lid—dhakani

## Licence-parwānā

Lie-(n.) dhàntw, jhūth; (v.) $d h \bar{a} \underline{n} t n u$
Lie-(down) dhalkannu
Life-jiunni
Lifetime-jīundo jīvan (146)
Lift-uthāu.ınu uchālnu
Light-(not heavy) halun;
(not dark) ujiyālo (50)
Like-jasto; jhain sari (146, 119) : (v.) 152

Lime-chun
Line-lahar
I,intel-sañār
List-Zahī
Little-sāñuu, chhoto; (not much) alik
Live-jīunnu (58); (dwell) basnu
Load—bhāri, bojhā
Lock—tālch $\bar{a}$; (gun) chā $m p$
Loft—machān
Log-choitā, phabluāñto
Long-lānmo
Look-hernu
Loose—khukulo; (v.) phukন̄unnu (151)
Lose-harāunnu
Loss-noksān ; (at a l., i.e., puzzled) anyolmān (132)
Loud-sāro, charko
Low-honcho
Machine-kal
Mad-pāgal, baulāhā (36)
Maid-kannye
Main-(a.) mūl
Make-banāunnu, tulyāunnu, garnu

Mallet-mungro
Man-lognemānchhe
Manage-chalāuñuи
Mange-luto
Mango-a $\bar{a}_{2} p$
Manner-rìt
Manners-(breeding) dhanga
Manure-mal
Many-dherai( 37)
Mark-chinnu
Marriage-byāhā,bihā
Marsh-aul
Mason-gārokarmī, rāj
Master-mālik, su'ām
Matter-kuro, bishay (9); (sup.
purating) pip
Maund-man (48)
May-(v.) 80, 88 ; (month) 51
Meaning-ariha
Means-upāy; 144: 117
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Measure—n $\overline{q_{p}} ;(v). n \bar{a} p m u$
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Meet-bhetnu
Melt-gulnu (i.); gālnu (t.)
Mend-sudhāruu, tālnu, tumnu
Merciful-dayā̄u (37)
Mercy-dayā
Message-samāchār, khabur
Metal-darba
Midday-50
Middle - bich, mānjhe, (117)
Midnight— $50, \bar{a} d h \bar{a} r a \bar{a} t$
Míight-sāmartha : (v.) 87, 88
Mile-mail, $\bar{a} d h \bar{a}$ kos

Milk-dut, dud ; (v.) duhunnu (97)

Mind-man; (v.)dhundā mānnu (g. G.)

Mine-mero; (pit) khāni; (sapping) suruñ
Minus-kam (57)
Minute-50
Miscarry-tuhunnu (97)
Miss-na pāunnu, na lāynu, birāunnıu
Mist-kuiro
Mistake-bhūl
Mix—misāunnuu
Moment-chhin, palā (5̄0)
Money-rupiyā paisā
Month-mahina,$m \bar{a} ;$ (j1)
Moon-jūn
More-besi, jyāsti, uru (27, 146); (the m.) 1!4; (m. than once) 146 .
Moreover-aru pani, ajhei
Morning-bihān; (next m.) bholi palto; (in the m.) bihāna
Mortar-(vessel) okhlī ; (cement) gāro chunpāni, muchhyeko mānto
Moss-jhyāu
Most-dherai. 39
Mother- $\bar{a} \underline{n} m \bar{a}$
Mould (matrix)--sāncho
Mount-mānthi chathnu
Mouth-muki/h
Move-(i.) chalnu, chatuhala g.; (t.) sārnu

Much-dher; (as m.) jati: (so
m.) yeli.tyeti, tati; (how m.) kati
Mud-mānto, hilo
Mule—khachchar
Multiply-(t.) gunā $g$.
Muslin-malmal
Must-78: 146
Mutiny-balwā
Muzzle-mahalā ; (gun) monhor $\bar{a}$
My-mero
Nail-(finger) nañ; (metal) khīl, kānti
Naked—nāngo
Name-nānu (16, 73, 143)
Namely-arthāt
Narrow—sānguro
Native-desi$;(n$. place) janmudes
Nay—nanhin
Near—najik (117)
Necessarily-abasse
Necessary—khāıucho (146)
Neck—galā
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Neighbour-kshimeki (14)
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Never-kaile pani hoina (113); (n. so) 144

Nevertheless-121
New—nay $\bar{a}$
News-khabar
Next-dosro; ( n . year) $\bar{a} g h u n ̃$
Night-rāt ; (at n.) rāti
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Nip off-chunrnu

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Noise-khailābailā
None-27
Nor-ani na
North—uttgr
Nose-nākh
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Nothing-kyei pani hoina
Now-aile, aba (113, 116)
Number-ganti
Nut-bādām; (bolt) dhibri
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Oath-kasam, pashtan
Obey-mānnu
Objection-roktok, çhhekthun
Obstinate-atteri (36)
O'clock—baji (50)
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Off—mānthi bāto (l19); (gone) gai gayo
Often—bārambēr
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Old-(person) būrho; (thing) purānuu
On-13, 15, 119
Once-ek khep
One-ek (38, 44, 151) ; (o. another) 151, 27
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Opinion-mato, bichār
Opportunity-belā

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Opposition-birodh
Or- ${ }^{\prime}$.! ${ }^{\prime}$ 121)
Orange-suntalā
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Other-aru (26, 27, 36)
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Oven-aghennā
Over-mānthi $(119,136,148)$
Overseer-dafādār
Overtake-phelā pārnu
Overturn-ultāunnnu
Owe-rin kārnu, riñ $h$.
Own- $\bar{a} p h n u$ (37)
Owner--dhani
Ox-goru
Pack-pokā pārnu
Pail-dol
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Paint-rang
Pair—jorā (45)
Palm-(hand) halkelā
Paper-kāgat
Pardon-mā
Part-bhāq, ansha, hissā
Particle-rati
Partly-ek chhen, ali ali

Pass-(away) bitnu; (time) kā̀nnu ; (outstrip) uchhinnu: (by) bāto :ānnu (125) ; (mt.) ghâtī̀; (clearance) chatān: (permit) parwānā
Pasture-kharka
Pay--tirnu, dām dinnnu
Peace-mel, milāp
Peg-phesā
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Perhaps-hol̄̄, koni (114)
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Permanent-pakk $\bar{a}$, sadhainko
Permission- $\bar{a} j \dot{i} \bar{a}$ (78)
Permit-dinnuu (59); (n.) parwānā
Person-janā, mānchhe, $(44,19)$
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Pick-tipnu; (ase) gainti
Piece-lukro; (p. work) thīk $\bar{a}$
Pig-sungur
Pillar-khānbo
Pioneer-(soldicr) beldār
Pious-bhakla
Pit-khāral
Pitch-rokan; (tent) tāng̣u
Pitcher-ghailā
Place-thāñu, 11.7
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Plain-maidān; ( (.) samma, sāt
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Plaintiff—phirāte, sāh $\bar{u}$
Plait-bunnu
Plan-rit, dhānchā
Plane-(tool) randh $\bar{a}$
Plank-phalyāk
Plant-ropnu, lagāunnu; (n.) biruwā
Plantain - ker $\bar{a}$
Plate--thā̄
Play-khelnu
Please-khush pārnu (g. A.)
Pleased-khushi
Pleasure-khushi
Pledge-bandhak
Plenty-saha, dherai
Plough—halo; (v.) $h$ jotnu
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hulāk, dāk; (military) chaukī
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Pour—jh̄̄rnu, khanyāuñnu
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Present-(place) häjir; (time) hundo barttamān; (gift) bakshish; (give) bakshi dinnu
Preserve—bachāi rākh $n u^{\prime}$
Press-(down) khān $d n u$; (urge) dhipi lāunnu (g. A.); (squeeze)nincharnu; (crowd) ghachcha diñnu (g. D.) ; (printing) chhā $p \bar{a} k h \bar{a} n \bar{a}$
Pretence-niun
Prevent-roknu
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Private-ekāntako, nij
Probably-holā (80)
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Prune-kalam kāınu [nu
Pull-tānnu; (down)bhatkāun-
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Pursue-khednu
Push-theinu, ghashetnu
Put-rākhnu; (off) jhiknu; (on) lagāunnu
Quarrel-jhagarā
Quarrelsome-jhagarelu
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Question-sodhni; (v.) sodhnu

Qu:ck-chhito
Quiet-chämchum
Quite-syāntthai, sarāsar, 60
Race-horābāji
Race-currse-akhārā
Rafter-d $\bar{a} \underline{n} r \bar{a}$
Rag-jhumro
Rain-parne $p \bar{a} n \bar{\imath}$
Raise-uthāunnnu
Ramrod-gaj
Random—jatābhābi (143)
Rank-darjā
Rate-hisāp, bhāu
Rather-baru, jhan (114, 115, 151)

Ravine-khol.hā
Raw-kāncho, kachch $\bar{a}$
Reach-summa pugnu
Read-parnu
Ready-tiyār
Rebellion-balwā
Rebuke-dhamkī; (v.) hakārnu
Receive-pāunnu; grahan g.
Recently-asti, alik din bhayo
Recognize-chinnu
Recommend-sarkāunnu
Reconnoitre-khoji hernu
Recruit-bharlì $g$.
Red-rāto, lāl
Refuse-kasingar; (v.) nāhin bhannu
Regiment-paltan
Regularly-barābar
Rein-lagam
Relay-dāak; (v.) d̄āk basāunnu
Relief-(military) badali
Remain-rahannu (61, 139)

Remainder-bānki
Remember-samjhannu; (n.) samjhanā
Remind-samjhāuñuu
Rent-tīro, kirā̄̄, bāhāli
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Reply-juwāp
Reprimand-ghurki
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Request-binti
Require-māngnu
Reserve-rakhi chhornu
Resolve—thaharāunnu
Resprect-mān
Respectable-sajjan
Responsible-juwāp dinnu parne
Rest-bishrām; (vdbisāunnu; (platform) phalainch $\bar{a}$
Result—nikās, phal
Retire-pharki jānnu
Retreat—hati jānnnu
Return-pharkannnu; (t.) pharkāunnu ; (in r. for) sātomān
Reverse-(opposite) ultāulo (117)

Revetment-parkīl
Reward-inām
Rice-chāñwal; (cooked) bhāt: (growing) diān
Riches-dhan
Ride-saūārī h.
Ridge-lekh, deñ: (piece) balo Right-thik, 151 ; ( n. ) aktiyār: (hand) dähinno

Ring-mundro
Ripe-pākye, pakkā
Rise一uthnu (58)
River-nad̄̄; (small) khclā
Road-bāto; (paved) satak
Road-metal-ror $\bar{a}$
Roast-sekaunnu
Rob-thagnu
Rock—shilāpatthur; (outstanding) dhānar
Rod-lauro
Roll-paltaunnu; (tea) mänㄲnu
Roof-chhānā
Room—koth $\bar{a}$; (space) th $h \overline{\underline{n}} u$
Root-jarā ; (up) ukhelnu
Rope-dorì ; (porter's) nāmlo
Rot-kuhunnu (58)
Rough-khasro ; (ground) kharbar
Round-dallo (spherisal) gol; (prep.) chheushhāu; (all r.) chārai tira
Row-lahar
Rub-malnu
Rubbish—kasingar
Rule-bidhi
Run-dugurnu
Rush upon-mānthi jāai lāgnu
Rust-khìyā
Sack-borā
Saddle—j̄̄n; (จ.) j. kasnu
Sake-lägi (117)
Sale-bikri
Salt—nun ; (a.) nunilo
Saltpetre-sora $\bar{a}$
Same-tyei, jastai (23, 151, 152)

Sand-bāluwā
Satisfied-santushta
Save-bachāannnu
Saw- $\bar{a} r \bar{a}$
Say-bhannu, bahannu
Scabbard—khol, dāp
Scarce-thoxai
Scatter-(t.) phinjāunnuu
Scissors-kainchi
Scoff-thatthā $g$.
Scrape-khurkannu
Screw-pech
Screwdriver-pechkas
Seal-chhāp
Seat-p $\bar{i} r h \bar{a}$
Season-ritu, samay
Seasonable-belā māphikko
Seasoned-(matured) pakk $\bar{a}$
Second-dosro
Secret-(a.) gupta
Secretly—luki luki
See-dekhnus
Seed—biu ; (tea) gerā ; (-ling) biruwā
Seeing that- 123
Seek--khojnu
Seem-jasto h.
Seer-(weight) ser $(48,49)$
Seize-samātnu
Seldom—kaile 2 māntrai
Select-chhānnu
Self- $\bar{a} p h a i(27,28)$
Sell-bechnu (58)
Send—pa!hāunnnu (143)
Sentry-sentri, paharū; (… paharā (or chaukī) basnu
Sentry-box-tauwā
S. parate-alag ; (v.) a.g.

Serpent- $\delta \bar{a} p$
Servant-nokar, chākare
Set-rākhnu; (fire to) āgo lugiobrnnu: (out) sidhārnu; (on way) 152
Several-dherjaso (36)
Sew-silā̄$g$.
Shake-hallāuñnu
Shall-78, 146
Shallow-jañāre
Shape-dawal, rūp
Share-bhāg
Sharp-lāgne
Sharpening-stone-s $\bar{a} n$
Shavings-jhūs
She-u, tyn (20)
Sheath-d $\bar{a}$ p
Shed-katerā
Sheep-bhenry $\bar{\sigma}$
Sheet-chaddar
Shelter- $\bar{q}$ ?
Shepherd-gothāla
Shew-dekhāuñnu
Shoe-jutt $\bar{a}$; (horse) $n \bar{a} \bar{a}$
Shoot-brnduk parkāunnu,
golile hānnu: (plant) ṭusā
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Should-87
Shoulder-kum, k̄̄ndh
Shout-karāunnnu
Shower-jhari
Shut-thunnu
Shutter-jhilmile
Sick-bīmār, madhauro
Sickle-hansiyā

Sickly-royi ; (plant) sikro
Side-chheu, patti, lira; (on this s.) yeso (or walloj patti; (on that s.) uso (or pallo) pa!ti ; (on all s.) chheuchāu, waripari (117, 119, 148, 133)
Sieve-chālni
Sift-chālnu
Sight-(gun) makkhi, diy
Sign-chinnu
Signal-sān
Signature-sahi
Silence-chup
Silver-chānd $\bar{\imath}$
Sin-pā$\mu$; (v.) p.g.
Sinner- $p \bar{a} p \bar{i}$ (14)
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Single-eklo, ckia (44)
Singly-ek ek gar:
Sister - didì, (younger) bainni
Sit-basnu
Size-dāl, kad
Skill-sip
Skilful-sipāłu
Skin-chhālā
Slack-dhïlo
Slave-kamānrā, dās
Sleep-sutuu: (n.) nind
Slip-chiplinnu
Slippery-chiplo
Slow-susto, dhillo
Small-sānnu, chhoto (:36)
Small-pox-māa
Smear-lipmu
Smell-gandha; (r.t ) sünghnu
Smoke-dhuwān

Smooth - chillo
Snake-s $\bar{a} p$
Snow-hinu
So-yeso, tyeso, yesto, tyesto; ta (114-116)
Soever-26
So much-yeti, tyeti
So that-123
So then-ta taba $\operatorname{ta}$ (115)
So-called-143
Soft-naram
Solder-rāng
Soldier-tilang $\bar{a}$, sipān$\underline{i}$
Some-kṑ, kyei, kati (26,27,37, 151 ; (8. or other) $25,27,152$
Somehow-katai, kunai parile (144)

Sometimes-kaile kaile (113)
Somewhere-kahīn, katai
Son-chhoro (12)
Soon-chānrai ; (as s. as) jasai
Sore-ghāu
Sorrow-shok
Sort—rakam; (v.) chhānnu
Sound—sor ; (a.) niko ; (v.) bajāunnnu
Sour-amīlo
South-dakkhin
Sow-chharnu
Spade-belchā
Spare-(a.) fālto; (v.) tithāunnu
Speak-bolnu (61, 120)
Spear-bhāla
Special-nij
Speed- $d h \bar{a} w \bar{a}$
Spend-kharchannu; (time) kātnu

Spider-mākuro
Spill-pokhnu
Spin—kātnu
Spit-thūknu
Splinter-chirā
Split-chirny
Split bamboo--kapterā
Spoil—bigārnu
Spoke-pakheṭo
Spoon-chamach, dā̄ru
Spread-(t.) phailāuñnu
Spring-(gun) kamāni; 52
Spring-water-jaruwāpān̄
Sprout-tus $\bar{a}$
Spy-bhediyā
Square-(a.) chārpāte, chār kunne
Squeeze-nincharnu, chepnu
Stab-ghochnu
Stair-(stone) bharyā̃ ; ( wood) sinfri
Stale-bāsi
Stalk—dānth
Stall—katerā
Stand-ubhinnnu
Standing-order-chalyeko ain
State-(condition) gat
Stay-basi rahannui
Steal-chornu
Steam—bäf
Steel-ispāt
Steep-(up) ukālo ; (down) orhālo
Step-pharkā; (stair) khurkīlo; foote.) doro
Stick-lauro; (be saught) al jhannnu

Still-(adv.) aile samma, ajha
(114) ; (v.i.) na chali basnu

Stirrup-rikāb
Stone - Cdhungā
Stool-chauki
Stop-(t.) thāmnı ; (i.) 58
Store-bhañ $\bar{a} r$; (room) godām
Storey-talā
Storm- $\bar{a} \underline{n} d h \bar{i}$
Straight-sojo
Strange-parāyko, udekko
Straw-parāl
Strength-sāmartha, shakti,bal
Stretch-(t.) pasārnu
Strike-hirkāunnnu; (o'clock) bajnu (50)
Strip-nikhārnu; (clothes) kārnu
Ş̧trong-balliyo
Stubble-buchkā
Stumble-thes khānnu
Subjection-tābi
Substantial-pakkā
Substitute-badali
Such-yesto, tyesto (151)
Suddenly—ekkāsi
Suffering-dukha (16)
Sufficient-dherai; " bho " (77)
Suitable-māphikko (119, 120)
Sulphur-gandhak
Summon-143
Sun-ghām; (-rise) uday
Supply-lyāi d., pāri d.
Support-sambhālnu; pālnu; (n.) tekan

Surely-sāñchai

Surrender-- pıkarā parnu; (t ) sumpi d.
Surround-ghernu
Survive- $\bar{\imath} i$ rahannuu
Suspicion-shank $\bar{a}$
Swear-kasam khānnu
Sweat-pasin̄ā
Sweep-barhārnu; (up) sohar
Sweet-mitho
Swim-paurannu
Sword-tarawār, kharga
Table-mej
Tail-puchhur
Take—lınnu, lyāunnu; (away)
laijānnnu, L̄̄nnnu ; (out) nikāl-
nu, jhiknu
Tame-taha àayeko, palunc̄
Tank-pokhari
Target-t $\bar{a} r \bar{a}$
Task-kām
Taste-chākhnu
Tea-chiyā
Teach—sikāunnnu
Teak-tuni
Tear-phātnu
Telegraph-tār
Telescope-durbin
Tell-bhani d.
Temporary-kachch $\bar{a}$
Tent-pāl, chhāhā $\overline{\bar{c}}$
Than-bhandā (39)
Thank-gun mānnu (g. G.): (" thank you ") āphukā gun.
That-tyo, u (22, 136) ; bhani $(88,122)$
Thatch-khar
The- 13

Their-tinako $(23,20)$
Then-taba, ta (113, 115, 121)
Thence-tyahān bāto
Thenceforth- 144
There-tyahān $114,115,136$ )
Thereabouts-92
Therefore-ta, yeskāraṇ (115)
Thereupon-tyetimān (94)
These-yi (23)
They-ti $(23,20)$
Thick-moto; (dense) bāklo
Thief—chor; (v.) chornu
Thin-pātulo ; (lean) dublo
Thing-thok
Think-thānnu; (care) sochnu
Thirst-tirkhā; (v.) tirkhāunnu
This-yo (22)
Thistle-bihin
Thither-ut $\bar{a}$ (115)
Thorn-kān$r \underline{a}$
Thorough—pakk $\bar{a}$
Though—123, 128, !45
Thread-dhāgo
Threat-dhamki
Through—mānjha bāto (14; $115,117,92,148$ )
Throughout-bhari (115)
Throw- $\bar{a} p h a \bar{a} l n u$ (60)
Thumb-burhicunto
Thus-yeso (115)
Tidy-thikthāk
Tie-kasnu
Tile-jhiñgati
Till—samma (88, 119, 120)
Time-belā; (season) samay; (turn) phero, khep, bār, pālo
Tip-tuppo

To-12, 13, 14, 15, 116, 119
To-day-āju
Toe-aunlo
Together—ek saña
To-morrow-bholi; (d?, after t.) parsi

Tongue-jibro
Too-(adv.) sārai, hunnu ns, sakne gari; (conj.) pani
Tool—hatiyār
Tooth—dant
Top-tuppo, thāpli, phurkā
Torch—rānko
Torrent-chhāngo
Total—jama
Touch-chhunnu
Towards-tira (119)
Town-sahar
Trace-goho
Track-pāilo
Trade-bepār
Trample-dalnu
Trap-pāso
Tray- $\bar{a} r h i$ (50)
Treachery-kapat
Tread on-kulchi d.; (grain)
dānīn $g$.
Treason—rājdroh
Treasury-dhansār
Tree-rukh
Trench—khāwā
Trespass--nānghi pasnu
Tribute—kar [kal
Trigger-liblibi, trigar, aunlā-
Trigger-guard-trigargārat
Trip-thes khānnu
Triple-teharo (46)

Trot-kadam dugurnu
Trouble-dulcha
Trough-donr
Trowel-khurpi
Truc-( s $\overline{\boldsymbol{z}} \underline{n}$ chの, sachch $\bar{a}$
Trust-óharos $\bar{a}$
Try-khojnu; (judge) bichār g.
Turn-(i.) ghumnu; (back)
pharkannu
Turns, By,-pālo pālo
Twist-bātnu
Umbrella-chhātā
Unawares-bithāhā
Under-muni; tala (119)
Understand—būjhnu (58)
Ungrateful-auguni
Uniform-(n.) bānā,urdi
Uniformly-ekainānse
Unite-saña jornu
Unjust-anyā̄
Unless-123
Unload-bhāri orhālnu
Unripe-kāncho
Unite-phukālnu
Unwilling-aman
Up-mānthi, $\bar{u} \underline{\underline{m}} b h o$ (119)
Up and down-115
Upper-mānthillo
Uproot-ukhelnu
Upside down-ultā
Upwards-māstira
Use-kām; (ं. .) Lāunnu; chalan g. (g. G.)

Useful-kāmuko
Useless-berthai
Vaccinate-khopāunnu
Valid—pakkā

Valley-tari
Value-mol
Various-waliwalikā (152)
Vegetable—sāgpāt
Velocity-beg
Verdict-bichārājīa
Very—baro, agghor (151)
Vessel-bhān $r \bar{a}$
Via—bāro $(117,119)$
Victory-jit
View to, With a,—nimti (117)
Village- $g \bar{a} \underline{n} u$
Violence-bal
Visit-bhet ; (v.) darsanmān jānnu (g. G.)
Voluntarily-āphaile, $\bar{a} p h n u$ khushile, chāhā gar:
Wages-talab, dormāh $\bar{a}$
Waist-kammar
Wait-purkhi basnu [nu Wake-(i.) jāgnu; (t.) jagāun-
Walk-hinrnu; (about) dulnu (115)

Wall-ā̄ro, bhitlā, dewāl; (large) parkhā
Wander-abāto lāgnu
Want-ghatī; (v.) māngnv
Wanted-chāhindo
Wanting in-rahit (119)
Warm-tàto
Warn-chetāunnu
Warrant-parwānā
Wash-dhunnu (97)
Waste-noksān
Watch-ghari, pahar (50) ; (v.) heri rahannu.
Water-pāni : (v.) p. lagāunnu

Way-pari; (road) bāto
Weak-nirbal
Wear-(clothes) $\bar{a}_{\text {an }} \underline{n} n u ;$ (away.
i.) $k h \bar{\imath} \imath \bar{n} n u$, (t.) khīyāunn $n u$

Weary-thākye.
Weed--jhār
Week-sātā (50)
Weep-runnu (97)
Weigh - jokhnu, taulannu (48)
Weighing-machine-kān$t \bar{a}$;
(large) tulo, tarāju
Weight-bhār: (measure) ḍhak, ser
Well-(a.) rāmro; (healthy) niko; (adv.) jati; (n.) kuwā
West-pachchhiun.
Wet-bhijā̀unnu
What-kye. kyā (25)
Whatever. Whatsoever-24, $25,26,154$
Wheat-gah $\bar{u} \underline{n}$
Wheel-paiyā
When-kaile?, jabc (94, 113, 134)

Whence-kahān bāto?, jahān bāto
Where-kahān? jahān (114)
Whereas-jaba. .ta (129)
Wherefore-123
Whether-123
Which—kun?, jo, jun (23, 25)
Whicherer-24
While-75, 93, 94; (wh. yet) 154
Whistle-swisalā
White-seto
Whitewash-chun līunnu

Whither-katā?, jatā
Who-ko, kun?; jo, jun (23:
24)

Whoever, Whosoever-( 24,81 ,
154)

Whole-sabai, singai
Why-kina
Wick-saleeto
Wide-gajīlo, pharāk
Widow-bidhuw̄̄ | bār.
Wife--swāsnī, mukhenn $n \bar{\imath}$, ghar-
Wilfully-152
Will-ichchhe, 78, 152
Willing $+r \bar{a} j i$
Willingly-152
Wind-batās
Window-jhyāl, khirki
Winnow-niphannu,battāunnu
Winter-hiñudo, jāro, 52
Wipe-puchhnu
Wisdom--buddhi
Wish--ichchhe, man (59, 78, 152)

With-saña, sita , 12, 14, 116, 119, 120)
Wither-(i.) oilhiñ $n u$
Within-bhitra (117)
Without-bina $(1!6,117)$
Witness-gawā̄i ; (testimony) gawāh
Woman-āimāi, strī
Won't--is
Wood-kāth
Wool- $\bar{u} n$.
Word-kuro : shabda
Work-kām
World-lok, jagat, sansā̄r

WC $\rightarrow$ m—aunsā, kirā
Worship-pūjā
Worth-mol
Worthy-yogya, māphikko (36, 117)

Would-87, 152
Wound-chot ; ghāu
Wrap-behernu
Wring-nimathnu
Wrist-dunrulo
Write-lekhnu
Wrong-anuchit ; (n.) annye; (error) bhūl
Yard-gaj; (court) āghan
Yea-an
Year-barsha, sāl. (51)

Yearly-bārshik, sālenni
Yellow-pahenlo
Yes-jyu, ho, an ( 67,78 )
Yesterday-hijo; (day before y.) asti

Yet-aile samma; (conj) tai
Yield-dihālnu; (fruit) up. jāunnu ; (assent) swīkār $g$.
You-timiharu (20, 21)
Young-juwīn; (progeny) bāchchho; (of birds, serpents, \&c.), bacharā
Younger-kānchho, chhotā
Youth-(time) jobhān, jawāni; (lad) tarun (f. taruñ̄)
Zeal-dhuni, ish (9)

## II. Army Formolary.

[The following sample set of conventional words and sentences is founded, by kind permission, on the "Manual of Khas Gurkhnli or Parbatiya, by Major A. G. F. Browne, D.S.O. : 2dd Edition': Lucknow: 1892 ;" collated with Lieutenant M. E. Dopping-Hepenstal's "Khas Gurkhali Grammar and Vocabulary : 1899."]

Who is it?.
Who are you?
What is your name?
What is your caste?
What branch [of the caste]?
How old are you?
I am 21.
Can you read and write?
Where do you come from?
Where are you going?
Where do you live?
How long have youlived there?
How long will you remain?
Stop, I wish to speak to you.
ko ho.
timi ko hau.
nāñu kyā ho.
kun jātkā hau.
thar ky $\bar{a}$.
umer kati barshako bho.
mantāi ekkā̀̀s bargha bho.
parnu lekhnu jānda chhau ki
kahān bāto āyau.
katā jānchhau.
kahān baschhau
tyahān basyeko kali d̈ in bho.
kaile samma rahanchhau holà
parkhatimiläikyeibhannu chinaw

What service have you?
What regiment are you?
Have you any acquaintances? Are you married?
Where is your wife?
How many children have you?
Were you at drill and on parade to-day?
No ; I was on guard.
Which is the way to the Order-ly-room?
How far is the Mess from here? [company?
How many men are in your Are you a marksman or firstclass shot?
Can one see the range from here, or not?
No, Sir, it is on the other side of the hinl, not on this.
I have never been on active service.
Go and report yourself sick at the hospital.
Give over your orders.
Several days' march.
Do you understand what I say?
Give my salaams to the suba-dar-major and tell him I wish to see him
Call the havildar-major.
Call to him.
When is your furlough due?
When your elder brother was wounded was your younger brother with him?
nokari garyeko katiko bho.
kun paltanmān chhau.
kye timrā koi. chinhāru chhan.
bihā [ or byāhā]bhayg.) 。
swāsni [or gharbār] kahān chha.
timrā kati chhorā chhorī chhan.
$\bar{a} j u$ dalel va pareḍā̄$\underline{n}$ thiyau.
hoina paharā̄ā̄n thiyen.
 ho.
messko! yahān dekhi kati tāro chha. [chhan.
timro kampanimān kati janā kye mārksman ki fastkīlas hau.
yahān bāto chāndmār $\bar{a}$ dekhnu sakchha ki sakdaina.
sakdaina sāhep dān$r a \bar{a} k n ~ p a l l o$ patti chha wallo patti hoina.
larā̄̄$\underline{n} m \bar{a} \underline{n}$ po kaile pani gainna.
aspatālmān gayera bīmār chhu bhani raport gara.
$\bar{a} p h u l e ~ p a ̄ y e k a ̄ h u k u m ~ b h a n i ~ d e u . ~$ katti dinko bāto.
mainle bhanyeko kye būjhchhau.
subidār-mejar sāhepkana mero salām diyera bhana uniko bhet mängchhu bhani.
hawaldār-mejarkana bolāu. uslāi dāaka.
timro razāy kaile parlā.
jaba timro dājyu ghāyal pārīyo taba timro bhā̀ kye usko sāth. man thiyo.

Tell your family they may go $\bar{a} p h n u$ jahānlāi bhana lainm $\bar{n} \underline{n}$ to the "lines." jānnu huñchha bhani.
What is your height, and chest, kati algo ani chhātīko nāp katı. meas rement?
Please, he seated.
How many medals have you?
Are you a good shot?
I heard him saying there would be drill to-day.

Call them by name.
basā̄̄ hawas.
timrā kali tagmā bhaye.
go $\bar{\imath}$ hānnumān assal chhcu ki.
mainle tyesle yeso bhandai garyeko sunyen āju dale hunchha bhani.
$n \bar{a} \underline{n} u$ kāri kāri bolāu.
Come what may, you must jo hos so hos [ or jye jye holn̄ stay.
Before he had done speaking l came.

Here is the wood, but where is the fire?
 "fall in"
Hold yourself up.
Look to the right, not straight to your front.
Heads up!
Do not crowd up on the left.
Don't lose your dressing.
Don't move.
Close to the left.
Keep step.
Work smartly.
At the gate of the fort [firing exercise].
tim lower.
Take a fine sight.
Adjust your sights.
Keep in your proper section of fours.
holā] timi rahi jānnu parchha.
tyesle bhani sakyeko thiyena [or bhani sakd $\bar{a}$ na sakid $\langle\bar{a}$ ] man àyen.
i dāurā tā chha tara āgo khoi.
sojo hou.
dāhinnno hera sojo hoina.
manto uchāla.
debre tira na ḍlalka [or micha].
dresiñ na bigāra.
chalahala na gara.
aebre tira mila.
kadam milāa hinrra.
phurti saña gara.
killāko ḍhokā mānthi. [ $\operatorname{lag} \bar{a} u$.
aru tala tāka [or sirristāa ali tala masīnne tāka.
makkhì thīk thìk pära.
$\bar{a} p h n u$ āphnu sekshanafforz thik rākha.

You are not working together. mili mili gardauna.
Tell the band to march away bendlāi prāktis garnulāimārach for practice.
All your accoutrements are upside down.
No talking!
The bayonets and rifle-barrels of this whole file are all very dirty; they must after this be kept thoroughly clean.
Shew me your kookree scabbards.
The rear rank is not properly dressed.
Eight days' imprisonment with hard labour.
Dismiss the parade
garnu bhana.
timro sabai asbāb ult̄̄, chha.
bāt na mānra [ or chhep raha].
yes singai, failk $\bar{a}$ sangin ra «āfalkā berral sārai mailā chhan aba delchi khūb safā 'rākhnu parchha.
mantāi āphnu āphnu khukuriko d $\bar{a} p$ dekhāwa.
riar renk rāmro dres bhayena.
sāro mihinnat sañako āth din kaidkhānā.
pared dismis garnu hawas.


[^0]:    1. AES

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[^1]:    * Length, 500 miles; breadth, 150 ; population, over 5,600,000, now mostly Hindus; Crpital, Kāthmāṇdu (commonly pronounced Kāth$m \bar{a} \underline{n} r \bar{u}$ ). The name "Nepal," applied in political geography to the whole country, and so used in the present work, is restricted by the natives themselves to the Kăthmānḍū valley; the rest of the country they distinguish as "Pahāf" (" the hills"). "Parbate," their term for the "Nepā̄̄" of the present work, means "hill,"-the "hill" dialbet of the Gorkhās. They also frequently refer to the language as "Pahārī," or "Pahāriya." though, strictly speaking, it is only one of the many forms of Pahạrī. (The figures are quoted from The Statesman's Year Book, 1922.)
    $\dagger$ Also called "Khas Kurā" from "Khas" the name of the real Gorkhē caste, and "Kurā" meaning "word." "Gorkhālī" (or " Gorkhe ") is the adjective of " Gorkhā."
    $\ddagger$ Sir G. A. Grierson's Linguistic Survey of India, Vol. IX, Part IV, pr. 1-99, has an interesting survey of the language, which he prefers to pell Naipāli.

[^2]:    * But the $r$ has really no English equivalent.

[^3]:    * Anunāsir is frequently used for nasalization weaker than anusvār ; und is often written with two dots $\cdot$ instead of the *. See p. 9.

[^4]:    * Or ' with,' etc., in the instrumental sense.
    + Or ' into,' 'among,' 'on '; 'to,' 'at ' (a place).
    * It is not uncommon, however, to find this final o changed to $\bar{\varepsilon}$ in all the oblique forms, thus :-chhorālai, chhorāle, and chhorāko.

[^5]:    * 'lst Person 'is uttam purush; ' 2nd,' madhyam purush; '3d,' anya purush.

[^6]:    * Notice 'have ' made by the D. and chha: 'there is to us.'

[^7]:    * Or करवर् karawar.

[^8]:    ＊Note．－Compare what Wenger says in his Eengali Grammar on ächhi and haon：＂ $\bar{a} c h h i$（chhu）has exclusive reference to the subject indicated ＂．by the nominative，and describes its existence．presence，or state，at a ＂particular time or place；while haon（hunnu）which properly means＇to ＇．becone，＇usually describes what the subject is to others，and is used in ＂the rense of＇to turn out，＇＇to prove oneself，＇being generally accom－ ＂panied by an adjective，participle，etc．．＂

[^9]:    * The formal Impf., hunda (Neg., hundaina) houn, occurs.

